College Training for Women

by

Kate Holladay Claghorn

College Training for Women

BY

KATE HOLLADAY CLAGHORN, PH.D.

(YALE)

NEW YORK: 46 EAST 14TH STREET

THOMAS Y. CROWELL & COMPANY

BOSTON: 100 PURCHASE STREET

C. J. PETERS & SON, TYPOGRAPHERS,

PRESSWORK BY BERWICK & SMITH.

TO

MARTHA HOLLADAY CLAGHORN

IN GRATEFUL ACKNOWLEDGMENT

OF WISE COUNSEL AND UNFAILING SYMPATHY

THIS LITTLE VOLUME

IS LOVINGLY DEDICATED.

THANKS are due to *The Outlook* for its courtesy in permitting the author to use, in the preparation of this book, five articles previously contributed by her to its columns.

CONTENTS.

COLLEGE TRAINING FOR WOMEN.

CHAPTER I.

WHAT THE COLLEGE CAN DO.

IT does not seem to matter how many times we have found out by past experience that any way of life, any theory carried out into action, any social institution adopted into practice, has both its advantages and its disadvantages, its harms and its helps also for society in general; that the good has never been so good as to make the world completely over; that the bad has never been so

bad but that humanity has contrived to struggle along under it somehow — when we look to the future, we are prone to see in any new scheme or plan all the concentrated and absolute good or evil that has never, in the history of the human race, been embodied in any one institution. It will regenerate the world, to our thinking, or else it will send it to ruin. Little by little, experience of the new plan of life reveals its limitations and imperfections both of good and evil; we cease to hope so much from it, or to entertain such fears concerning it, and the institution is seen for what it really is, — a centre of certain definite lines of influence, more or less effective in their operation, and more or less restricted in their scope.

To this latter stage of exact and une-

motional comprehension, general thought about the collegiate training of women has not altogether arrived. We are still largely in the period of extravagant expectation of comprehensive good or evil. The fear is often expressed that the college woman, as a result of her college experiences, will lose her health, her womanly charm, her chance of matrimony, her possibilities of motherhood, her taste for domestic life, her interest in her home and in her home-friends; that society will, in consequence of any considerable spread of collegiate education among women, be reduced to an unrelated, unattached assemblage of self-centred and self-conscious celibates. On the other hand, the most comprehensive demands are made upon the supposedly exhaustless treasure we expect the col-

lege woman to have laid up in the four short years of her college life. She is supposed to be stored, not only with all manner of learning, so that any problem of any nature may be solved by her at any casual presentation of it, but she is required to show a power of invention and original production, to exhale a fine aroma of culture, to present a finished manner and bearing, to be heard in well-modulated accents and delicately chosen words, to make an agreeable and artistic appearance in dress, and to evidence an all-around and harmonious physical development.

By this time, however, the college for women has been so long at work that we can perhaps avoid disappointment by looking at it closely in its actual concrete conditions, to see just what it does

and can do, and just what it does not and cannot do.

In the first place, we may expect the college to open to the student the great stores of information collected by the human race in its long journey out of the past. Of late a wholesome reaction has taken place against the idea that the imparting of fact is the only business of teaching; but this reaction has now gone so far that there is danger of our forgetting how indispensable, after all, is a sure and easy command of mere brute fact in the endeavor to deal with most problems. The thinker can have his effect in the world about him only by taking account of what is really there; he can have effect upon the minds of the people in it only by taking account of what their minds contain. In old times

the accessible stock of information about the concrete facts of life and the world was so small that any thinker who exercised his mind on its problems not only could, but was compelled to, present a large proportion of theory to a small proportion of definitely known truth; by to-day, however, so vast a bulk of fact has been gathered, and is so generally accessible, that to build theory upon the slender foundations allowable in those older times will brand the thinker as a sciolist and a pretender. The college, then, if it wants to influence life and thought through its graduate, must teach facts, and more persistently and insistently than ever.

It must, besides, teach some principles of selection and arrangement to make those resources of fact available. The

more the student has to take into her mind, the more necessary it is that she should stow it away in good order, so that she can know what is there, and what it is good for. The college should teach her to relate her acquirements to certain leading lines of thought, around which they may cluster naturally, and hold together by the force of their relation. It should teach her to separate the important from the unimportant in that relation, the relevant from the irrelevant; that which typifies, explains, or illustrates from that which is not so typical or explanatory; that which forms one link in a continuous chain of development, either logical or concrete, from that which is presented without its cause on the one hand and its effect on the other.

Facts and a method, — the matter and form of knowledge, — the acquirement of these is the result that the college aims at directly and ostensibly. For this it plans in its curriculum ; the steps to this can be set down in black and white in its catalogue.

There are, besides, certain indirect results of the college discipline brought about by the circumstances under which the direct and intended results are produced that are less definitely noticed, and perhaps even more worthy of attention, — "by-products" of the educational process, so to speak, which, like the "by-products" of certain mechanical and chemical processes, may turn out to be of as much if not of more value than the main product itself.

Such "by-products" are especially

manifested in those elements of feeling rather than of thought, of taste rather than of intellectual discrimination, that go to make up that elusively indefinite complex we know as personal character. The student leaves college not only with certain definite intellectual traits established, but with certain ways of looking at things, and of bearing herself in relation to them. An intricate network of preferences and dislikes, ideals, notions, fancies, prejudices, perhaps, has formed itself in her mind, and will determine largely the uses and availability of her mental equipment. How is this network woven?

Chief among the influences formative of personal character is the personal character of others. Within the college walls, whatever relations the student

may have besides with the outside world, she is under three sets of influences, — that of the teaching body, that of the governing body, and that of the student body as a whole. The college instructor may teach directly, in set lesson, facts and a method; he teaches indirectly, in every word he says, in every look and act, the elements of his own character. One will come before his class a daily lesson in vanity, unworthy emulation, showiness, envy, and jealousy; another will give indirect, but none the less effective, instruction in the arts of the tyrant, — browbeating, bullying, and sarcasm; another will display carelessness of duty, and carry out in practice the principle that the mercenary motive is the strongly constraining one; another will evidence in his own

person the power of the flesh; still another will teach by his presence an unwearied enthusiasm in pursuit of the best, a noble largeness of sympathy and purity of motive, and that disinterested devotion to truth and to humanity which is the crown of the scholar's life.

Perhaps the most interesting of the influences at work upon the student is that of the student body of which she forms a part. This influence has always been vaguely recognized. It has been remarked many a time that the college boy learns more from his fellows than from his teachers; but little definite thought has been given to find out just what that influence is, how far it extends, what, exactly, are the lessons it tries to teach, and what means it employs to teach them. We are now learn-

ing to think of a social group as a collective person, with thoughts and feelings of its own, and to believe that from it is developed the individual person — a result, not a cause, of the social personality. The group is the originally active power; the individual is the result: the group character is not formed by adding together the individual characters of its members; those individual characters are formed by contact with the group character. The student body of a college is one of those "social persons;" and it is interesting to watch in it the same formative process going on that was at work in the beginning to establish our human traits, and has been at work ever since, in some way or other, to shape them.

A complete study of the student-group

as a sociological force has not yet been made; certain leading traits are, however, obvious. There is a curious interest attaching to the study of this group from the fact that it parallels in many features the primitive group of human society in general. Just as in the development of the physical organism the human creature in its successive embryonic and infantile forms shows the stages traversed by the succession of species in their struggle upward to man, so the group formed of the young of the race reproduces the traits manifested in the group of the young race. The first notable characteristic common to the college-group and primitive society is the great relative control of the whole over the parts. In both the group dominates the individual with tyrannical sway; in

neither is the individual developed so far as to be able to stand upon his own character and judgment. Every one knows how susceptible the young are to opinion; the criticism, ridicule, or approval of their kind seems about the only influences they are really and deeply touched by. Ethnology teaches how strong a trait in primitive races is their abasement before the same impalpable force. The girl going to college finds that she must conform closely to certain well understood rules of manners and morals; the primitive tribesman is born into a society governed by an elaborate code, which neither he nor any one else would think it proper to disobey or change. Another obvious trait of the college-personality also common to primitive man is that its code has more

to do with manners than morals, with acts than thoughts, with rites and ceremonies than with intentions and motives. The "college-spirit" prescribes certain ways of behavior, speech, and dress as fitting or the reverse, and shapes the outer man or woman into conformity with its own type.

Like primitive man, too, the college personality lays down an unwritten code of tradition and custom, rather than a written code of rule and regulation. The young are commonly thought of as the arch-radicals of nature, the born destroyers of all rule and law. It is, however, largely their very subservience to a rule of law, unformulated, unwritten, the existence of which is therefore largely unsuspected, but none the less real, that makes them break the formulated,

written law of adult life when, as so often happens, it runs counter to their own. So it can occur that in the college the student often appears as the natural enemy of all set rule and regulation, while she is really influenced in every act of her daily life by the stringent law of the "college-spirit," which acts, not by definitely prescribed punishment or reward for a definite act, but by an equally effective process of suppression or encouragement, carried on by the subtle suggestion of look, tone, and general attitude on the part of the group.

The lessons that the college-group teaches are, in the main, wholesome ones. In the first place, by its own intolerance, it opens the way to tolerance and a wider view of things on the part of its individual member. Its first

work, preparatory to teaching its own special lessons, is to crack the shell of personal prejudice and local peculiarity, showing the student that her standard is not that absolute canon of truth and propriety she may have thought it. It frowns upon eccentricity, and a desire to make one's self conspicuous. It shows its member that within the group-limits are other individuals of other personal and local traits than her own, whom the group values quite as highly as it does her. Social and local distinctions being thus made subordinate to the one purpose of constraining conformity to a "college-type," the individual may learn to think of them as relative and transitory in other relations, and will begin to recognize and value the fundamental traits of our common humanity in their persistence and force.

Having cleared the ground of all obstacles of individual peculiarity, the group proceeds to its own positive lessons. It teaches its member not to put her own private interest above the interests of the group. She is not allowed to ignore its calls; she is made ashamed of preferring her own ease to its benefit. In all her comings and goings, in all her acts and words, she must have regard to the dignity and decorum of the group as represented in her person; she must preserve its honor untarnished, whatever her own private temptations or occasions to do otherwise. Thus is encouraged a spirit of devotion to a common cause, and a forgetfulness of self, that are most wholesome elements in the matured character.

It indirectly inculcates courtesy and

respect for the feelings of others; no one member of the group may be allowed to assert herself unpleasantly against the others, although, as expressing group feeling and opinion, she may be alarmingly frank and direct in reproof and criticism. In general it discountenances sham, and respects and admires the genuine and real; but, since it is human, it is not always infallible in detecting the one and the other. It tends to elevate the standard of appearance, behavior, and manner, from the fact that it lays down as a type, not the traits actually shown in its members, but those that it likes and fancies. The crowd, as a crowd, is quick to condemn in any one of its members an act, a manner, a way of speech, that any other member, singly, might be not at all

disinclined to manifest in her own person.

The strong character will develop a greater and more assured strength in its contact with the college-group, since it must justify its own worthiness to exist at every step of the way; the weak character will find itself benefited by its endeavor to conform to the college-type, which is somewhat above the level of the average girl, since it expresses, not the sum of actual traits and characters of the individuals making up the group, but the group-ideal.

While the group is thus powerful in its influence over the individual member, it is itself subject to influence. The leading traits above indicated characterize it pretty constantly, because the college-group, wherever and however sit-

uated, is a group of the young; yet in the details of its character it is modified by the character of its elements and the nature of its surroundings. Each separate college-group has its own distinctive personal traits, due to its own peculiar position and circumstances. The personality of the Western college-group differs from that of the Eastern, that of the Northern from that of the Southern; its physiognomy is different in the coeducational college from what it is in the college for women only. The college-group in the town will be more careful of the small proprieties of life than the college-group in the country; the college-group housed in dormitories will exercise more control over its members than the college-group that is dispersed every night.

The individual member, although under the sway of the group, influences it in turn. If one could decide what characteristics or qualities make the leader in the college-group, one could perhaps penetrate the secret of the demagogue, the popular orator, or the "magnetic" politician. The "popular girl" often has much to do in giving the last formative touches to the distinctive social type dominant in the college at the moment; but what is it that makes her the "popular girl?" She will naturally, to greater or less extent, express in her own person that unformulated ideal of the group, the characteristics of which we have just been trying to outline; but added to this is some trick of personality, some idiosyncrasy, that catches the group fancy, and sets them all to admiring, imitating,

and following. Not often, but occasionally, the group is influenced, not through its taste and feelings, but through its reason, by some member in it of strong mind and determination. In general, however, the group can be led by its member but a very little way, and that only by one that has already a strong hold on its feelings and preferences.

Another influence that goes to mould the group-character is the governing body of the college, and this is a powerful one; for it is theirs to determine the outer conditions in which the group is to work, and it is also theirs to come even more closely into relation with the group-life. By "governing body" is not meant necessarily the legally constituted and nominal guides and directors of the institution, but the real centre of

power, whether board of trustees, committee of the faculty, dean of a school, or president, — the source from which comes all actual direction of college affairs, and to which must be referred all real responsibility for their management. They have it largely in their power to give the tone, the form, and the direction to the college-spirit, and thus to enter into one of the strongest influences in the college. They can to a great extent determine whether the college-ideal shall be comparatively low or comparatively high, whether the natural proneness of the young group to the outward and visible shall be encouraged to its highest pitch, whether its natural taste for rite and ceremony and the proprieties shall altogether outweigh its equally natural feeling for the real and true and genu-

ine beneath all outward forms. Their influence upon the student as an individual may be also great. They can set the seal of approval upon a mechanical scholarship, a tricky method, and a material success, or upon the living power of the mind, the straightest integrity in all dealings, and a success that cannot be measured by "marks," "grades," or fellowships.

In summing up the results of the college discipline, we may say that we look to the college to give its students, by direct teaching, some command of fact and some idea of a method. It teaches indirectly a more or less perfect code of morals and manners, different from that taught in the community in some respects, and in some respects better and higher.

There is much besides that the college does not and cannot do, that is, nevertheless, expected of it. A common demand is, that the college shall implant by direct teaching what it now teaches indirectly. Proposals have been made from time to time that the colleges should establish chairs of manners, chairs of moral advice, chairs of preparation for wifehood and motherhood, chairs of instruction in dress, in polite letter-writing, and so on. The demand is unreasonable, since human nature will never be taught those things in that way. Manners and morals are not matters of definition and command, but of assimilation and imitation.

One of our unfounded expectations from the wide diffusion of college training is of a great and general increase in

originative mental power. Under the proper discipline any given individual will find himself acquiring more complete possession and use of the powers with which nature endowed him at birth; but experience seems to show that no amount of training can add to that original stock. It is a common complaint that with the increase in attendance at our woman's colleges, there is no corresponding increase in original mental product. The same may be said of the college for men. Mankind seems to be pretty constantly divided into the relatively small class of the inventive-minded, the relatively great class of the adoptive- or imitative-minded, while below both is a deficient class, which must always be smaller than the two upper classes if society is to hold together, which will not

or cannot either imitate or invent. It is the first class that produces great and original work for the delight and instruction of mankind; and unfortunately its limits are so narrow that any considerable extension of educational opportunities is sure to pass far beyond them. It is the inevitable result, then, that original production falls proportionately behind the spread of education. The good, however, done by education is none the less real. The college may never make genius out of mediocrity; but it is no small nor worthless achievement to enable mediocrity to appreciate and make use of the fruits of genius.

Another unfounded expectation is, that the college can turn out a uniform product in its graduates, notwithstanding the differences and deficiencies in home

and school training. The college graduate is supposed by the community to be possessed of a definite amount of learning and culture by the mere fact of passing four years under college training. The college graduate is in reality the product of two sets of forces, — the character and acquirements she comes to the college with on the one hand, and the influences of the college-life on the other: each is equally determinate of the product. If habits of indolence, selfishness, intolerance, and narrowness of view have been encouraged at home, the influences of college-life have just so much the more to contend against; if the home and the immediate surroundings have failed to give the student the beginnings of acquaintance with the fine, the beautiful, and the

liberal in life, the college has just so much the more to supply. If the student comes ill-trained and untrained from the preparatory school, other conditions being equal, the college cannot do so much for her as for her well-trained classmate.

Great as the influence of the college is, it cannot do everything. It cannot, apparently, add to the brain capital of the individual; it can only help to a better use of it. It cannot supply everything left unprovided by home and school; it can only begin where they leave off, and go as far as time will allow it in erecting its structure. It cannot create character out and out by rule and precept; it can only form and guide it by spirit and example.

CHAPTER II.

THE PREPARATION.

AS the mental and moral outfit a student possesses when she enters the college has so much to do with her after success there, it will be found as desirable to make provision for suitable preparatory training as to secure for the student the advantages and opportunities of the college itself. A fruitful subject of discussion is the outer form and method of that preparation, — how many subjects shall be covered in the preparatory school; how much time shall be given to each, and in what relative proportion; what may the colleges properly require in their entrance examinations;

what steps should be taken toward uniformity of standard in entrance requirement? While we are waiting, however, for the well-organized and perfected educational system that is hoped for as the result of the researches and labors of our professional educators, may not something be done, under actually existing conditions of college and school machinery, toward making the preparation for college not only effective for the purpose it is meant to serve, but a natural and pleasant process for the student who undertakes it?

In this work both home and school may find something to do, and home and school must act in harmony in their task. Parents in our country are inclined to think that they, personally, can do little toward their children's edu-

cation. They are, in many cases, trying to secure for their children much more of educational advantage than they themselves have enjoyed; and so, in the feeling of helplessness that arises as the child gets farther and farther away from them in the path of learning, they turn all matters of its education over to the paid teacher, especially trained for the task, as the only possible source of instruction.

Even to the teacher, however, parents do not grant full power and control in those matters. A common prepossession of the parent is that the child is of a rare and unusual nature, which is manifested either in a supposed native brilliancy that is more than a match even for the teacher's powers, or in a sensitive temperament so peculiar in its

gifts that the teacher does not understand it or sympathize with it. There is also an impression afloat that the play of mind is an exhausting and dangerous process in itself, which will consume the unfortunate victim to the habit like a raging fire, if allowed to gain full headway.

The result of all this is, that the preparatory teacher too often finds that he has to deal with a child untaught and undisciplined at home, who feels above the necessity of discipline at all, who is taken out of school early and sent back late, who is excused on frequent occasions for health's sake, and, when at home, is enticed from lessons at every opportunity. So thoughtless, indeed, and so apparently lacking in all notion of what is useful and proper in the

school discipline, is the average parent, that the teacher dreads the idea of co-operation, and asks only to be let alone in his work. If, however, parents could and would co-operate with the teacher properly, the results would be far beyond what are generally secured now.

Parents can be of assistance in the process of the child's education, though they may know little or nothing of the technical detail of its studies. In the first place, the parent is responsible for the child's character, a factor that enters largely even into purely intellectual progress. It will make a great difference with the child's advancement in the school, as well as in life in general, whether it has or has not been taught a regard for duty and discipline, and a respect for the opinions of those who

are older, and know more than it does. The parent, and especially the mother, can establish habits of order, of obedience, and of truthfulness; she can teach a disregard of petty aches and pains that will tend to build up in the child a sturdy manliness or womanliness; she can turn the child's mind away from itself as the chief centre of interest, — the first requisite, perhaps, to a true mental and moral growth. The child may learn from her that effort is the natural condition of life; that mental effort is no abnormal and dangerous process, but a normal and healthful one, and that nothing really good may be expected without effort, either mental or physical. None of these lessons may be left entirely to be taught by paid teachers; the task is beyond their power and province to accomplish.

Any parent of average common-sense and good intention, whether "well educated" in the conventional sense or not, can do much even for the strictly intellectual development of the child. The mother is with the child through those early years when mind and muscle, all a-tingle with expanding power, reach out on every side in very wantonness of unspent energy, trying, experiencing, and co-ordinating, until the random play of mental and physical activity is reduced to the orderly, purposeful system of thought and expression. The habits of mental action that are formed during this process show their influence for good or evil throughout life. It is consequently a most important function that the mother has to perform, coming before the work of

the teacher in point of time, and of relative value also, — to guide and direct this process so that it may have its best effect. The important matter in this guidance is to make the child's mind do its own work, and thus gain a strength and vigor that the supported mind, like the bandaged muscle, never can acquire.

After the child has learned to talk, a great part of this tentative and planless mental activity shows itself in the form of asking innumerable questions. "What is this?" "What is that for?" "What makes this do so?" are often-repeated queries by means of which the child tries to adjust itself to a new and untried world. If not properly controlled, however, this mode of activity becomes a more random and aimless

play of mind than it began, degenerating into a well-known affliction that we may call the "question habit;" which, far from being the sign of exceptional mental activity and health parents usually imagine it, is in reality a symptom of disease, — a species of mental influenza, betokening a mind too flabby and nerveless to set up the proper reactions within itself.

While the easy-going or over-busy parent turns the little questioner off with flimsy or evasive answers, or no answers at all, the conscientious parent thinks his or her whole duty is done when the child's questions are, each one, answered faithfully, seriously, and as fully as the child's comprehension will permit. This is not, however, the full extent of the parent's duty. Not merely

the answers to the questions, but the questions themselves, should be carefully attended to. No foolish question should be allowed; no question that the child, with the aid of what it knows already, should be able to answer for itself; none without a purpose beyond the joy of hearing its own tongue clatter.

The child thus trained in its questionings, as well as instructed in the answers given to them, comes very soon to learn the difference between the reasonable and the unreasonable, the relevant and the irrelevant, the important and the trivial; it learns to value what is told to it once, and will stow away carefully for future use any bit of information that it gets, if there is a fairly clear certainty that that information will not be freely supplied again the next

time an idle fancy suggests, but will not fully picture the matter in question. The child learns also to apply what it does know in matters that it does not know fully, when it is forbidden to ask for help until it has worked at the problem in earnest with the materials already at hand.

In this way the child learns to carry on a true process of thought, which is not the disconnected flow of casually suggested mental images that frequently passes for thought even in the adult mind, but is the orderly working out of a power of making distinctions between things, of connecting them one to another, and of applying what one has learned about one set of things to another set, that makes its possessor really know the world, and how to use it.

The cultivation of this power of thought is one of the greatest aids the parent can render the teacher in the work of college preparation; for when this is secured, the rest will come without difficulty, and as a matter of course. It is unfortunately the fact that the average membership of our schools is made up of girls and boys who have not been taught at home or anywhere else really to think. A girl of this type will read her Latin and Greek texts without one glimmering of a notion that they are the expression of some fellow-being's actual thoughts about actual things; she will feel no compunction in slaying a man in one line only to represent him as beginning a speech in the next, or in making the victorious general turn in head-

long flight over the bridge that has just been razed to its foundations. Under such conditions, is it any wonder that college-preparatory teaching is often such an ungrateful and exhausting task?

As the child grows older, and begins its school-life, the parent may do much to help the teacher by continuing the general discipline of the thinking powers already begun in earlier years. To say that parents should keep up an active intellectual life in the home may have a formidable sound, as implying that parents must spend their time in discussing deep problems of philosophy, criticising great works of art and literature, and delivering opinions upon new developments in science; it need simply mean this, — that parents should think over and

discuss in the hearing of their children, and with them, matters of broader interest than mere personal gossip. The way the common-sense business man, or the practical woman, takes up a concrete case, looks over the circumstances, considers the details, regards all the aspects and bearings of it, is a valuable teaching in itself for the child, who learns by it that not all the problems are within book-covers, and that hard thinking may be employed on matters outside of school as well as in it. What is set down in books was got in the first place by some such process of talking over and thinking over things as is gone through in every-day life, and it is most useful to the child to get an inkling of the fact.

Parents should also pay some atten-

tion to the child's habits of reading. It is usually thought quite remarkable and wonderful if the child spends its time in reading at all. The parent perhaps, as well as the child, should be taught to know that not all wisdom is contained in books, and that not all that is in the books is wisdom. "The child is so fond of reading!" audibly whispers the proud mother when the visitor comes in and finds the child immersed in the volume of fairy-tales. Soon the child, who has been following simply and unconsciously the natural impulse of childhood for the entertainment afforded by a story, becomes puffed up with the consciousness of unusual merit and distinction in reading any sort of a book in any sort of a way.

As far as any real advantage to mind and thought is concerned, much of the reading done by children might better be omitted altogether. Particularly pernicious is the enervating and tasteless pap usually offered to children under the name of "juvenile literature," which, with its commonplace treatment of commonplace themes, its presentation of the child to itself as a hero, its preoccupation with the immature stage of life and thought, deals with the child on its own level merely, ill exercising the child's mind in real power of thought, and ill preparing it for maturity. The reading given to children should always be of a quality sufficiently high to afford the adult mind entertainment or nourishment. There need be no fear that such read-

ing will be beyond the child's comprehension. The normal child is far keener to appreciate and understand the best in literature than is commonly supposed, and should have it as a necessary part of training. A background of good literature, absorbed at home not as a task but as a spontaneously sought pleasure, gives that touch of distinction, that breadth and ease, that denote culture, and that are painfully lacking in the average student.

The most unlearned parent may cooperate with the work of the teacher by regulating the home-life so that the girl preparing for college may have fixed and certain periods of time to devote to her work, during which she is no more to be called upon for the performance of social and domestic duties than if she

were living somewhere else. It is too commonly the idea that the daughter of the family is family property; and any seclusion of herself is looked upon as a selfish withdrawal from the family life. If, however, the girl is going to college, the time to be spent in preparation must be counted as part of the cost. Let the girl, then, be quite undisturbed in her hours of work, and let her be expected and required to put forth real effort during them. Outside of these hours the parent must see that the daughter has sufficient out-of-door exercise to keep her body in good working condition, and sufficient social life and amusement of a simple sort to give her some relaxation and elasticity of mind.

If the mother only thinks so, she may follow the girl even more closely in her

school progress. If she will cast aside the old superstition that restricts the period of learning to youth, she may acquire some knowledge of the technical detail of what her daughter is studying, and may help her, even if only by trying to learn something from her. There is no better way to learn a thing one's self than by trying to teach it to another; and the girl's effort to tell what she is doing, and to explain what she knows, will be a great help to her in her own effort to know it.

Any parent may find a way to assist in her daughter's advancement by coming into sympathetic personal relations with the teacher. The mother should be acquainted with those who teach her daughter, and should know something of their methods and motives. Where

these are good, she may help through her comprehension of them, by keeping them present before her daughter's mind; where these are bad or indifferent (and where she cannot change conditions for the better) she may skilfully counteract them by corrections and additions of her own, to be made, however, without lowering the teacher in the student's eyes any more than regard for obvious truth and justice warrants.

A girl properly helped and disciplined at home will, if of average ability, make a fairly good college preparation in almost any school, and under almost any teacher. Unfortunately, thoroughly good home-training is rare; and even if it were not, it is still desirable that thoroughly good teaching at school should supplement it. This is not to

be found exclusively in large and well-advertised schools, under elaborately devised methods, with all the paraphernalia of the new science of pedagogy, nor is it invariably to be found under such conditions. It depends, as it always has depended, and always will depend, on the native mental force of the teacher, who will be able to use a method to advantage if there is one, and to invent one if none existed before. No amount of technical acquirement possessed by the teacher, and no degree of mechanical correspondence to a standard, can take the place of this original power of mind.

The teaching staff in the successful preparatory school must, then, be made up of persons considerable for real mental ability; and to secure such persons,

adequate salaries must be paid. There is no escape from the fact that education, like almost all other good things, is expensive. It involves expenditure of money and effort on the part of the parent, of time and effort on the part of the teacher. In order that persons of the high grade of ability desirable in the teacher should be induced to occupy that position, they should be offered at least as much as they might expect to earn, with their intellectual capital, in other and perhaps less exhausting fields.

Day by day the opportunities of profitable employment for the educated man and the educated woman are widening; day by day the expense of preparing for the teacher's profession grows greater, with the daily growth of requirement for that profession. The standard of re-

ward for the teacher must be raised correspondingly, unless we want the best minds to leave that most important post to the unenterprising and incompetent, who feel that they would be failures at anything else.

The harm that the second-rate preparatory teacher can do is great. Such a teacher acts under the idea, and conveys it in turn to the pupil, that the aim of the preparatory discipline is to give a training in a difficult game, to be played later with the college examiner, in which the winner is the one who secures for his side the highest number of the ten "tricks" or questions set in the examination paper. Teaching, with such a person, means drill in the rules of the game by means of papers set by former examiners, and study means

the cramming of special sets of facts and catches that are likely to win extra points for the student in the game. This devouring of great masses of material at top speed, under feverish anxiety to cram down and keep in as much as possible, is as far as can be from the true method and purpose of education, and gives a poor preliminary notion of the college spirit and influence.

The first-rate teacher, on the other hand, tries primarily to train the powers, letting the acquirements, to some extent, take care of themselves. In carrying out this general plan, he will not hesitate to spend what may appear at first glance too long a time over points that especially puzzle or especially interest the pupil. One problem worked out thoroughly in all its bear-

ings, one question of interest followed out in all its applications and variations, is a valuable first lesson in command of thought and in original research, that will make the solution of future problems, and the investigation of future cases, easy and natural to the student, as the superficial and mechanical covering of dozens of topics could not do. Where even one thing has been well and thoroughly thought out, an ease is gained in dealing with all subsequent matters that more than makes up for the apparent delay.

A pupil taught in this way, and of average ability, need not be afraid of any entrance examination paper ever set, even when she has not made special preparation for it. In her answers to the questions asked she cannot help

showing intelligence, even if she fail in some small points; and it is intelligence, above all, that the college is trying to test, and welcomes, when found, with great rejoicing.

It may be suggested, that to this general preparation, a little good, hard cramming may be added, with no injurious results whatever. The mischief arises when cramming is the only form of preparation. On many occasions in life, there is a call for the exercise of just this "cramming" faculty, — the power to take into the mind, with rapidity and certainty, large masses of detail for temporary and special use. Mere memory is a plodding beast of burden indeed, but under the direction of intelligence, it has its valuable uses; and the growing modern tendency to ignore

memory and its function will, if persisted in, deprive the actively working mind of one of its best aids.

In preparatory work, hurry is a great source of fatigue and discouragement. With the innocent egotism of youth, the average school-girl is convinced that life in its real sense is over at twenty-five, and that the unfortunate beings who have passed that period are merely existing because they have to. How she laughs at the bare-faced pretence that the single woman of thirty-five may have her friends, her admirers even, and a sense of the tide of life as full and exhilarating as she felt it at eighteen. And yet modern conditions are slowly moving forward the barrier between youth and age. Wider and more complicated activities demand a longer

period of preparation before engaging in them, and a continued process of adjustment and readjustment, which means continued learning, in carrying them on. The modern novel reflects this changing state of things; the old-time heroine of bewitching sixteen has grown into fascinating thirty, or even forty. But the school-girl has not come to realize this condition of affairs as yet, and tries with all her energy to have the school-days, and even the much-desired college days, over before the period of what she looks upon as real life ends.

The girl of fifteen or sixteen considers much more carefully the spending of an extra year or so on a task or in a way of life than she will ten years later. To enter college at nineteen when one

could crowd in at eighteen seems to her an inexcusable waste of precious time and a real calamity. The average mother is only too prone to fall in with these ideas, and wish to shorten the years devoted to study, even when she does not provide at home for the best and most effective use of those she is willing to allow. Even what she takes out of the middle of the school-time she is not ready to add on to the end. Some teachers, too, lend themselves to the carrying out of these plans, and, giving themselves up to the dominant thought of hurry, in the spirit of the race-track, fit their pupils, like trotters, to make the fastest time on record.

Nothing could be worse for the student. The mind is like the limb the

athlete is trying to develop, — it may be provided with all the nourishment you please, it may be exercised with daily diligence; but if food and exercise are supplied faster than nature can make use of them in her leisurely processes of growth, the one will be merely a clog, the other a weariness to it.

The student who is rushed through her college preparation at top speed may succeed in getting into college well enough; but once in, she is likely to find herself with a mind too fatigued and inelastic to leap as it should to its task with the fresh and spontaneous interest that attaches and holds to itself all that belongs to it. She will also be lacking, probably, in the general culture so important as a prepara-

tion for the best influences of college life, — a culture that can be obtained only by a little leisure from a constant grind of school-tasks to give opportunity for some familiarity with the best in literature, art, and music.

Hurrying through the preparatory school in this way, the student is usually able to cover the mechanical requirements for entrance to college some little time before general intelligence and character are mature enough to allow her to make the best use of college advantages. She may, for example, be able to analyze every word and sentence in her Greek and Latin texts, and yet be totally unfit, from lack of maturity, to learn what Greek and Roman thought really meant, as the college tries to teach it to her. It

seems a pity to lose the best good of those valuable years of college discipline just by over-haste in beginning them!

Some maturity of character as well is desirable in the pupil who is to be sent away from the safeguards of home. It is a bad thing for the student, and a desperately bad thing for the college and its influence, that she should be turned loose there with the natural impulses of youth untrained and unrepressed. Perhaps even before the necessity of intellectual maturity for the girl leaving home for the college comes the necessity of firmly grounded habits of self-control, caution, and self-respect.

In conclusion we may say, that while college preparation should be made a

natural process, it never can be made an entirely easy one. The student must work, and work hard. The "reading without tears" of the kindergarten will not altogether accomplish the result. But the effort itself, if made under the right guidance and in the right spirit, becomes, like the strong play of the athlete's muscle, a pleasure greater than the dawdler and the idler can ever know.

CHAPTER III.

CHOOSING A COLLEGE.

ALMOST fascinating and at the same time bewildering occupation is the study of college catalogues. This is a study in which the girl is apt to be a greater adept than her parents. She can tell you without faltering just what books of Vergil, Homer, and Cicero each college requires for admission, just what the "group-system" is, and what is the scope of "electives." The parent is likely to become so puzzled over the intricacies of the matter as to turn it over entirely to the daughter, leaving her to decide where she shall spend four of the most important and interesting years of her life.

But the parent should know, distinctly and definitely, what sort of a place the daughter is going to; and this knowledge must be extracted not only from the college programme, but from all possible sources besides. The college programme contains those bare items of information about the college that are to be expressed in definite facts and figures, and something may be learned from these, even if they are taken separately, just as they stand, as the ordinary reader would take them; but much more is to be learned by reading one statement in the light of another, by combining and relating to one another all the conditions described, until one is able to look behind the nominal offer made by the college to the real advantage given.

From the programme the parent may learn whether the standard of entrance is high or low. It may be found that the college sets its standard apparently high in requiring examinations for entrance in advanced subjects, and in many of them; it may, on the other hand, be found that although the subjects themselves are advanced, the ground to be covered in each is a small proportion of the whole. Again, the subjects required may be advanced, and the amount to be taken in them may be considerable, and yet the privilege of entering by certificate and under conditions may be so liberally offered by the college as to show that its real standard of entrance is lower than it appears to be.

What the student is to receive by

direct instruction is laid down in the printed course of study, and more or less information is given there about the instructors and their methods. Here, too, much more may be learned by combining the statements made than by considering each one singly. The college may propose, for example, to give instruction in a certain great department of knowledge, while the definite courses marked out to be given in it may be so few in number, may cover so little of the subject, and may occupy so little time, that the real opportunities offered for study in that general direction may be small indeed. Again, ample courses of study may be laid out, covering nominally the whole field of one great subject, while a reference to the faculty-list may show that only one

person is set to conduct a broad and diversified work that would require a large staff of instructors for its accomplishment.

Sometimes it will be found that one person is carrying on work in two departments, a tolerably good indication that neither the college nor the instructor understands what modern specialization means; or if the college and the instructor do understand it, they are not able to live up to its requirements. Again, it may be found that a crowded faculty-list, giving several or many workers in a single subject, will be overbalanced by a still more crowded student-list. In such a case, classes are likely to be too large to receive proper care and instruction.

Perhaps the college is connected with

a preparatory school. It must then be considered whether a nominally large teaching-force in the college is not obliged to employ so much of its time in the work of the school that the strictly collegiate work is insufficiently provided for. The student-list of the associated school, too, may be found to be so large in comparison with the membership of the college, that true collegiate life and spirit cannot exist.

Study of the catalogue will usually reveal something of the material resources of the college. To be successful in keeping up with the advance of modern thought, the modern college must have a generous equipment; it must have suitable and substantial buildings in which to house its students without over-crowding and danger to health; it

must provide the library, the observatory, the laboratories, the ample store of apparatus, and the other materials necessary to enable the student to gain that familiarity with real things, in their changes and qualities, that gives substance and actuality to the bare outlines of the text-book and the lecture.

It is well to look carefully into such information as is given in the college programme about its instructors. We may learn from this more or less about their previous training and experience; whether they hold college degrees or not, and of what grade; whether the degrees are bestowed as honorary titles by small and insignificant institutions, or as the reward of actual work done in some high-class university, either here or abroad. We may perhaps learn

whether the names on the faculty-list are distinguished in any way. Admitting that the original discoverer, the brilliant writer, the strong mover in social affairs, may not necessarily be the best or most useful teacher, we have yet no warrant for supposing, conversely, that the great mass of the unknown will teach the better for their obscurity. It is a sign of life in the college, and promises well for its work with the student, that it has within its walls men and women of sufficient power to have had influence in the world of thought outside the little circle of the single college or university. Such persons as these, whether "good teachers" in the technical and professional sense or not, at least give tone to the college, and set a standard of achievement that is good to have before the student.

When the resources of the catalogue are exhausted, perhaps the most important part of the work still remains to be done; that is, personal inspection of the college, and personal contact with the influences there. The innocent embellishment in description and portraiture of buildings and general outer conditions, so natural and so excusable in the prospectus, even that of a college, must be corrected by actual view of the place itself.

It must be known definitely and accurately that the physical basis of life in the college is thoroughly provided for; since, if this basis is not sound and firm, the mental structure will be tottering and insecure. Much has been said against the higher education for women, on the ground that the mental labor

involved was too severe a strain upon the physical organization. Results of careful investigation show, that in cases of invalidism arising during and after college-life, the actual exertion of study was responsible for little, almost none, of the mischief. The student who is well housed, well provided with means of exercise, and, above all, well fed, need not be afraid, unless in exceptional cases, of bringing discredit to the higher education of women by breaking down in the middle of her college course.

The conditions of dormitory life should be carefully looked into. The old notion that girls could be crowded together in groups of from two to five in one sleeping-room is now very generally given up. Provision is made in

our best women's colleges that each student shall have a bed to herself, and in many places she is the sole occupant of her bedroom. The ideal state of things is where the student has a bedroom and study for herself; but she should at least have the privacy of a bedroom as a necessary condition of real rest and repair of nerve-power.

It is also desirable that the student's room should be heated by an open fire, and lighted, during part of the day at least, by the direct rays of the sun. The influence of these two elements in keeping up the general fund of health and vitality is estimated far under its real importance, because its working is gradual, and its results a generally diffused condition of well-being rather than a sudden improvement in any one faculty or function.

Deprived of sunlight, the human being, like the plant, seems to lose something of its active powers of growth and renewal. The girl in the sunless room begins to feel tired and unaccountably depressed under her burden of work, and finds herself falling an easy prey to colds, coughs, and various other ailments. The room heated by steam or furnace heat only, does not afford the thorough ventilation so necessary for the pleasant and easy working of the brain. If the room is warmed to a proper living temperature by furnace or steam heat alone, it feels stuffy and close; and the student who lives in it finds it difficult to keep awake over her work, begins to lose her appetite, and grows dull and sluggish generally. The open fire is an extra item of expense

at most of our colleges, but the parent who incurs it will be fully repaid in the increased health and increased power of work that will be shown by her daughter on account of it.

The ventilation, heating, and lighting of lecture-rooms and class-rooms is seldom what it should be. Perhaps if parents would complain more about these things, something might be done to remedy them; but this is in general a rather hard matter, even with the best intentions, to provide for. It is, then, of the utmost importance that the parent should attend very particularly to these conditions where they can be the most easily regulated, in the residence-halls; for if matters are well managed there, the student can endure the discomforts of the class-

room for the few hours each day that she must spend in them.

The requisite for health in college women most talked about and insisted upon in general discussion is physical exercise and training. Not many years ago systematic athletics under regular supervision was unknown in colleges for women; no definite courses in physical education were given, little gymnastic drill of any kind was practised, and there was little voluntary occupation in out-door sports. To-day nearly every college has its well-equipped gymnasium, makes attendance and exercise there obligatory, gives courses in physical training, and organizes athletic sports under competent direction, so that there appears to be little danger that the student will fail to realize the

importance of this element in college-life.

It is now time to say something emphatic about food, which is at least as important as exercise[1] and much less considered. The impression has gained wide currency that our colleges have forgotten the wicked ways of the old-fashioned boarding-schools, where genteel starvation was the order of the day. That impression is not fully correct. There is hardly a college in this country that sets a table adequate to supply the needs of the young and growing bod-

[1] Some indication of the relative value of food and exercise in promoting good health may be found in the fact that girls going to college from country communities (which are as a rule not so well-nourished, but are more accustomed to exercise) do not show as high an average of health as girls going to college from city communities (which are in general better nourished, but less accustomed to exercise).

ies and the actively working minds of its students.

The importance of specially nourishing food for the brainworker has never been thoroughly recognized. It is thought that the farmer, the laborer, and the mechanic must have their beef and mutton, but that the student needs only a spare, light diet, since he apparently does nothing to call for more. Physiological investigation shows, however, that while the manual laborer can get on very well with a diet of grains and vegetables, for which a strong digestion is required to separate the necessary amount of nutrition from the great bulk of waste associated with it in such foods, the brainworker does his best work upon meat, a sort of food that contains much nourishment

in small bulk, and that is especially easy of assimilation.

The woman-student is at a double disadvantage where eating is concerned. Not only is she, as a student, supposed to require less food than the manual worker, but as a woman she is expected to care less and know less about eating than a man. Women as a class are notoriously regardless of eating; partly because, as the cooks of the race, they think first of feeding others and only secondarily of themselves; partly because, having been hitherto consumers rather than producers, they do not feel at liberty to spend much time or money upon their own comfort; and partly because the ascetic ideal, coming in with the church doctrine of subdual of the flesh, has found more acceptance with

that half of the race by nature inclined more to the spiritual than to the material.

It is then considered not quite "womanly" to make much of a disturbance about eating. Yet the woman student, with the heavy demands on her system, with her delicate organization, with an appetite too refined and discriminating to find satisfaction in crude and coarse cooking, needs the most carefully prepared and the most nourishing food it is possible to get, to enable her to do her work successfully and creditably. What is the use of an elaborate system of physical training without some store of food-supply as a basis? What is the use of out-door exercise to purify the blood, if there is no proper nourishment to feed it?

An important place among the causes of ill-health in college women is assigned to worry ; but it is interesting to remember that one of the earliest symptoms of under-feeding is lowness of spirits and a general depression of feeling. The sufferer from under-feeding does not localize his discomfort in any one organ of the body ; but, feeling it as an undertone of gloom and distress in all his mental operations, he promptly attributes it to mental causes, and thinks he is discouraged, disappointed, unappreciated, homesick, or even in love, when he is really only under-fed. The dyspeptic is proverbially a pessimist, and we may perhaps venture the guess that the strenuous Puritan conscience was inflamed to its uncomfortable pitch of irritation by a lack on these bleak shores of

the generous diet of old England. It may be doubted if women would be so nervous, so "sensitive," so prone to tears, as tradition credits them with being, if they habitually had enough to eat.

The parent, then, in choosing a college for the daughter, must look carefully to the sort of table that is to be set before her. This is a matter that needs close attention, because it is so very hard to remedy. The college has provided means of exercise for pupils, partly because parents and the public could see whether this was done or not, partly because gymnasiums, athletic fields and athletic teams, are means of attraction, and a good advertisement. The college does not provide as good a table as it ought to, because no one outside can easily know, or will care especially

whether it does so or not. The college begrudges to food an expenditure it might use for the enlargement of its faculty, or it prefers to keep living expenses to the lowest point so that as few students as possible may be kept away by the cost. Often the college may spend money enough for the raw material of food, but will employ some incompetent person as housekeeper, who has no judgment in the selection or preparation of food. Students themselves are unwilling to complain publicly of a poor table for fear of being "disloyal" to their college; and the college, knowing this, is disposed to pay little attention to their remonstrances in private. Sometimes the students themselves regulate the table in student clubs, and reduce diet far below what it ought

to be, in their desire to reduce expenses as far as possible.

If the parent tries to find out whether college fare is or is not adequate for the needs of the college student, the task is a hard one. College managers can scarcely be made to feel how important this matter is; and in order to ward off criticism, and yet keep on in their old way, they will resort to various devices to give the parent a good impression of the table. When it is known that visitors are coming, extra preparations may be made, or extra attention and extra fare may be given at teachers' and guests' tables. The parent, even when hitting upon an average meal or two, can hardly realize what it would be to live on such meals day after day and month after month. As the matter is

so difficult to get at, the parent must try all the more to know just how the college feeds its students habitually; every means for personal observation must be used, and the daughter must be encouraged to report accurately her daily experience.

The trouble can be remedied if the colleges set seriously to work to do it. Large households, like the college household, can be fed year in and year out, to their continued satisfaction as well as benefit, if money enough is spent to pay for materials, and care and thought enough are spent in providing, preparing, and serving them. It is of the greatest importance to every one concerned that this matter should be set right, — to the college, to parents, and to students, who all have the success of the higher edu-

cation at heart. The cases of broken health due to imperfect feeding are bruited about as "the result of the higher education;" and the whole movement receives, most unjustly, a serious setback in the community.

All the factors of a healthy life above mentioned act together in building up the student. Exercise creates a demand for wholesome food; good food relieves the student from the feeling of utter exhaustion after work that makes exercise so distasteful; ventilation and sunlight in the student's room help to keep her in the general condition of normal physical activity in which food and exercise can do the most good.

Having seen that the conditions necessary to physical well-being are present in the college, the parent must now

see that those conditions are also present which are necessary to the mental and moral development of the student, but which cannot be set down in definite form in the catalogue. The parent must try to learn something, through personal acquaintance, of the student body, the instructing body, and the administrative body of the college.

It is hard to explain fully how any considerable knowledge of persons and their influence is gained by a merely casual meeting with them, such as is likely to be the limit of acquaintance to most parents with the various groups in the college before the girl is placed there; and those who are judged as a result of it will be very likely to protest that such a judgment is unfair. The instructor, for example, will feel that

the parent, unlearned in any specialty, cannot judge him or his work on a chance visit to a class-room; and yet something very real is gained even under these circumstances to fill out the bare outline furnished by the college catalogue in regard to its teaching-staff.

The influence of personality, so hard to define, is easy to feel, even upon comparatively short acquaintance. The record of degrees, of published work, of academic honors or standing, leaves something to be added in regard to the real character and motives of the man or woman. Who could guess beforehand that a certain professor, known widely for his brilliant and inspiring written work in his chosen subject, could be so dull and depressing in his

college-teaching? Who could fancy that this other, distinguished for his leadership in certain great moral movements, is so honeycombed with vanity and self-conceit that instruction and discussion in his class-room are replaced by oracular deliverances from the chair, and mute adoration (or equally mute hostility) from the benches? Who could know that this other, showing by his record some devotion to pure scholarship and presumably to its ideals, would make his classes a scene of social diversion to himself, by playing upon the personal prejudices, rivalries, vanities, and foolish sentimentalities of his pupils? Still another may be learned in book-lore, but so lacking in general cultivation, and so ill-mannered, as to be quite unsuited to the office of develop-

ing refinement of thought and feeling in others. All the traits above indicated show themselves quickly, even to the casual observer, and should be considered as fitting for condemnation and reproof in a college professor as in any other man or woman. The scholar, of all others, has the least excuse for these, and can, indeed, do the most harm by them. In the old phrase, "*gentleman* and scholar" should describe the persons under whose care our young people are to come.

Not less important is some personal acquaintance with the administrative body that has so much to do in forming the college-spirit, and in regulating the conditions of college-life. It is most important to know whether that body holds the proper ideals before the

student, and encourages the proper motives. Does it, or does it not, foster anxious contest over "marks" and "honors"? Does it, or does it not, recognize the pushing and the showy student at the expense of the quiet, scholarly one? Does it, or does it not, in its dealings show a strict regard for integrity? or is it found to be using the students, and perhaps the instructors too, as pawns on a chess-board, to be moved here and there at convenience as best suits the exigencies of a game of its own? The parent should be convinced that the true welfare of the student is really and genuinely the main object of the college, as represented by its governing body, and not increase in numbers, endowments, or the proud position of "first" in some shape or other.

The parent should also take some pains to come into personal contact with that group-person, the student body. A great deal of discussion on the subject of co-education is wasted because the matter is argued from an abstract point of view, without regard to the concrete conditions involved. A little observation is worth a hundred theories. If the mother is undecided whether she wants her daughter educated with men and women together, or with women alone, let her go where the conditions she has in mind are actually existing, and see whether in actual fact the result, as shown in the general character and physiognomy of the student-group, is such as she would approve of.

It may be said that the parent can

find out especially little of the real nature of the student-group in a brief visit, hampered as it is by the conventionalities that shut out the chance visitor of mature years from the inner circle of student-life.

But the careful observer can get a great deal, even under these hindrances. Trifles reveal much. Looks, manner, bearing, little ways of doing and saying things, are evidences of general character and tone. The parent can tell whether the student-personality is well or ill-bred; whether the typical student is clear-voiced but quiet, or shrill-toned, noisy, and voluble; whether she steps with the alert springiness of health and a hearty interest in things, or with the heavy tramp of rude boorishness or the dragging shuffle of sentimentality

and languor. Her manner of dealing with her fellows in the public and obvious places where the casual stranger is likely to encounter her tells something about her. Is she gushing, chattering, regardless of the presence of strangers, and unrestrained in demonstration of any chance feeling, or is she seen to be pleasantly companionable, yet with a delicate reserve that keeps intact the conventions of a refined society and a gentle home; Does she, or does she not, manifest a certain unpleasant priggishness? Does she, or does she not, indulge in the false patriotism that consists in obtrusive laudation of everything within her own college, and criticism and condemnation of everything outside of it? The mother can tell pretty well after brief

observation of the college-group whether the traits of that group are those she would be glad to see encouraged and developed in her daughter.

All this may seem a rather laborious method of getting a daughter started in a chosen line of work; but parenthood, properly followed, is of necessity a laborious occupation. No mechanical device has been as yet invented by which a child may be trained in the way it should go without labor on the part of its parents; and every child brought into the world has a right to this training, and thus to the parents' thought and care. The results, too, are worth all the trouble and cost. The girl herself gets benefit by such training; furthermore, the general system of education would receive a lift in that way that

it could get in no other, and, in consequence, the general plane of society at large would be correspondingly elevated. In education, as in touring, "personally conducted" is an excellent motto.

CHAPTER IV.

LIFE AT COLLEGE.

THAT the years passed within college walls make up a period looked back upon as one of the most, if not the most, delightful in life, is the almost universal testimony of those who have had experience of them. Even supposing the years have not been "well-spent," in the sense in which that phrase would be used by judicious and sober-minded elderly relatives and advisers, the student has found in them much pleasure, and has got at least a little good. And yet every student feels at the end of the four years as if she could have improved upon her use of

them, and would like a chance to try them over again. Some of the things she thinks to herself at the end of her college-life would be of use to her fellow-student just beginning, if it were not for the unfortunate peculiarity of lessons learned from experience, — that they cannot be passed on at second hand to others; the skilful old schoolmistress herself must teach every one directly. Still, there is a chance that a word here and there will be listened to and remembered, which may help, or in a small degree forestall, the process of experience.

One of the things the outgoing student thinks is that she could have selected her studies better. With the present prevalence of the elective system in our colleges, the student has

thrown upon her the responsibility of forming for herself, to a great extent, the general outlines of her college-course. There is a natural tendency on the part of the entering student to choose work for the subject, and not with reference to the facilities offered for pursuing it. There is also a tendency to choose that subject for special study in the college that has taken up the bulk of time, thought, and interest in the preparatory school. The beginner at college will, in nine cases out of ten, fancy herself a warm devotee of the classics, because she has left the preparatory school flushed with the delight of partial mastery of a subject associated most closely with the idea of the college for generations and generations. The student will usually find, however, as her mind

matures, and as she has more experience, that a continued lingering in classic shades does not satisfy her, and that when she has once gained the power of easy access to the treasures of classic thought by the acquirement of a good reading knowledge of Greek and Latin, she is ready to turn to something else. She must not, then, be too quick in deciding just what her specialty is to be, for she cannot be sure of her true bent with the small experience she has upon entering college.

Whatever her special tastes may really prove to be, the student of to-day should try in her college-course to gain some acquaintance with the subjects that connect themselves with the active interests and growing tendencies of the time. Suppose that she does not share

these interests or approve of these tendencies; even to combat them properly she must know something accurate and definite about them. No student should leave college without some acquaintance with physical science and its methods, or without some familiarity with one or more of the social studies now undergoing so rapid a development, and occupying such an increasingly prominent place in the thought of the time.

The student should not only get out of the beaten track of what she thinks is her specialty enough to select other subjects, but she should also go beyond consideration of the subject at all, if she happens to know of a particularly brilliant and inspiring instructor whose work she may choose. Let her place

herself (if her preparation and the scope of choice allowed by the college permit it) under the good teacher, no matter what he teaches; for it is, after all, not what one learns in the college, but how one learns, that is of the most importance. The general mental stimulus gained from brilliant thought and clear exposition in one subject will be of benefit when one turns to others; and besides, the great man or woman, ostensibly teaching one subject only, will often, in chance allusions and observations, throw more light on other, apparently foreign subjects, than is gained from direct instruction in a full course where the teaching is dull and narrow.

Another thing the outgoing student thinks is, that she could have secured better results with less fuss and fatigue.

The girl upon entering college is bewildered by the variety and complexity of the new arrangements and the new tasks; she is distracted by association with the new and unexplored personalities about her. In many of our colleges work is set at a fairly hard pace; and unless the student is quick to arrange and plan it out, she will find herself overwhelmed before she knows it by the ever-mounting sum of each day's requirements. The conscientious student, at first experience of the new tasks, is apt to spend her entire waking time, and some that should be devoted to sleep, in the effort to get through them in their minutest detail, to the neglect of proper exercise and social life; while the more easy-going, discouraged at the start, attempts nothing further than so

much of study and preparation as shall keep her just this side the brink of dismissal from her classes.

Both extremes are bad, and can easily be avoided. The student who has been taught at home or in the preparatory school to think and not merely to cram, should be able from the start to get the better of her work. She will know how to take up a subject; separating the important features from the unimportant, she will grapple strenuously with the former, and allow the latter to fall in line naturally as the result of firm and definite dealing with the main matters. This is one important method of saving labor, and of disciplining the mind as well; for the mechanical student, who plods through everything, thick and thin, with the same amount of mental emphasis,

is not only wearing herself out by her toil, but is failing to train that greatest of faculties, which is, indeed, in its perfection, the secret of genius, — the selective power of mind, which gives order, proportion, and perspective to any matter it takes up.

Another means of accomplishing the best results in the least given time is to practise a strict concentration when engaged in work. Every student should have some place where she may be by herself to study; if this is not possible, she may and must create a solitude about herself that shall be unbroken until the study-time is over. It is surprising to find how much can be done in a crowd, and in a noisy crowd too, if the student determines resolutely not to hear or to see what is going on around

her. Very unfortunate is that person, and liable to be very obnoxious to her fellow-students, who requires for the pursuance of her study the silence of the sick-room and the solitude of the desert. On the other hand, the student who wants to use her time to the best advantage will not encourage promiscuous visiting or indulge in casual conversation while she is at work, nor will she succumb to the charms of *ensemble* studying, — a most delightful means of passing the time, but not found productive of the best results. The hard knots, it seems, have to be untangled, after all, by one's own fingers; and then, no two students seem to find the same hard knots.

A distinct help in getting through work is found in restricting it to certain and proper hours. While within those

hours the student will practise that close concentration just recommended, at the end of them she will drop work as absolutely and completely as if she had never heard of it. The benefit of this course is seen when the time comes for the student to go at her next task. Having had a thorough rest, she is able to take up her work with a swing and a spirit impossible where she is always dragging along at something, and she will consequently accomplish much more.

The student who works in this way will learn thoroughly well what she does learn, even if she does not cover all the ground. She will also be assisting the college to determine what is the proper amount of work to be set the average student; for she will help to show, by the

amount she covers, where the point lies beyond which the student must either work longer than is healthful and safe, or else be superficial.

This test, to be effective, demands that the time set for study should be employed with honest concentration and application. It also demands that the study-time should be some definite period, which is suited to the individual student's capacity of endurance, mental and physical, and which is not to be extended on every occasion of pressure from college requirements. The college has to make up its estimate of the amount of work to be covered in the college year or half-year, as an average of the work accomplished by the good, bad, and indifferent members of its classes; but there is so much false

pride in each of these divisions that it is found difficult to get at their normal power of work. The dull student is anxious to be considered at least moderately capable, and will not admit that she must work beyond the limits of healthful activity in order to cover the ground that the others do. The ordinary student wants to be ranked with the clever student, and she, in turn, overworks; while the clever student, for her part, feeling the pressure of those behind her, finds that in order to keep her reputation for unusual quickness and ability, she, too, must spend more hours than she ought over her tasks.

In the mad race to do everything, they all, in their fatigue, lose the best good of what they are trying to get.

The dull student should frankly recognize that no two persons are of exactly equal ability in all directions, and that each one must make the best of *herself* without regard to what others are making of themselves; and she must resolutely determine to spend an extra year in the college if it seems necessary to do so in order to get the full benefit of the college-course. At the other extreme, the bright student must remember that a college reputation is fleeting at best, and that for real work in the world she stands a better chance if she takes things a little easy, looks about her a little, and allows her mind some liberty to grow in the way of nature.

When the working-hours are over, comes the opportunity for various out-

side activities that are useful to the student in many ways. The debating society, the college paper, the glee club, the dramatic organization, call for varied talents and a ready activity on the part of the student, and tend to cultivate them in her. She must assume a degree of responsibility in the conduct of these enterprises that will bring out latent capabilities for decisive action; her powers of invention are stimulated as they perhaps never are in the classroom; and in working with others for a common end, she learns something of the valuable art of leadership, or the no less valuable art of helpful subordination.

After work-hours, too, comes exercise, which should be conscientiously attended to in the form that best fits the individual case. Of late years, in

our laudable desire to cultivate the body along with the mind, liberal sacrifice has been paid to the gymnasium fetich. Exercise in the gymnasium has been made compulsory in most of our colleges, in the belief that it will be of benefit to every student engaging in it under proper direction. In many instances, however, gymnasium work of any kind is felt as an additional task, heaped upon the task of study, not the refreshment and restorative afterstudy that it is meant to be. To do good, exercise must be attended by two circumstances, one mental and one physical; namely, enjoyment and fresh air. To many students no enjoyment whatever is afforded by gymnasium work — it seems a stupid, aimless performance in all its diversities; and as for air, that

which floats casually through opened upper windows is but a poor substitute for the wide and sunlit expanse of the great ocean of atmosphere that bathes all out-of-doors in its invigorating currents.

Gymnasium work is considered necessary from the mistaken but widespread notion that muscular development is in itself a good thing. The process of developing the muscle is attended by heightened respiration, and a consequent enrichment of the blood, whereby is offered increased nourishment to the organs and tissues in general, including that greedy bloodsucker, the brain. But the muscles themselves are greedy also; and if the process of their development is carried on so vigorously that they absorb for their own

needs the greater part of the nourishment afforded by the freshened blood, the worker is left with a sense of fatigue in the mind instead of the renewed strength and power she ought to feel.

Many students have this sense of fatigue after work in the gymnasium, but feel a decided refreshment after out-of-door exercise, which quickens and purifies the blood at least as well as, if not better than, gymnasium practice. That student is wise, then, who, after suitable trial, finding this to be the case with her, frankly and deliberately gets rid of the gymnasium all she can, and walks, rides, drives, wheels, and plays tennis or basket-ball, changing the current of her thought as well as of her blood, so that she will return to her books with fresh delight and zest.

The student should eat well and regularly. There is probably no use in saying anything to the young collegian about the harmful effects of too much tea, biscuits, potted meats, and candy at unholy hours. Perhaps the best thing to do is to advise hearty and consistent application to the most nourishing food to be found on the college tables. If the three stated meal-times do not afford enough, if there is a certain period every day in which the system calls for replenishment, the student should not be weary of complaining until conditions are set right; and if complaint is finally useless, she must make regular provision for this need out of stores of her own, selected for wholesomeness and real nourishment.

Social life is as important to the stu-

dent as exercise or food; and is taken to so naturally by the average girl that it is scarcely necessary to recommend it, but rather to suggest the possibility of undue indulgence in its delights. There is an overpowering fascination for the incoming student in the new personalities by which she is surrounded, and one of her most interesting occupations is to come into relation with them. Before she knows it almost, she is a member of a "set," or small group, with whom her lot is thenceforth cast, and with whom she is associated in the general estimation from that time on.

As these associations are so influential in determining a student's place in the college-world, and have a decided effect upon her own character as well, the cardinal maxim for this case should

be, "Don't be in a hurry." The student should restrain for a bit her first impulsive motions to hand-and-glove fellowship, until the glamour of novelty wears off, and she knows her ground. It is not always those most in evidence to the new-comer — those that welcome her the most boisterously, or that are the most conspicuous at casual meeting here and there — that will prove to be the most valuable friends or the most healthful influences.

In her association with the student-group as a whole, the student who pays no attention to "college-opinion," the expression of the collective mind, is something like Aristotle's non-social man, either above or below humanity. She must, however, in following it, use common-sense and good judgment.

College-opinion does much that is good to form character and manners, but it also takes some freaky and foolish turns; and while it would be expecting the wisdom of years in the head of youth to think that a student will know just when to conform and when to stand out against the dictum of the collective mind, she must try to make a distinction as best she can by the aid of her own reason.

She will respect the sentiment now prevalent in the college-group of distaste for the "grind" far enough not to make studies and books the sole theme of conversation, and yet she will see to it that solid work and thought are respected in her person and in others; she will try not to be so ill-dressed and untidy as to call down criticism from

the college-group on that score, yet she will not enter into any competition for superiority in garb and ornament. She will not try to make herself that college divinity, the "popular girl," nor will she envy her that proud position; but she will make herself sure of the quiet but genuine respect and regard of her fellow-students, by attending faithfully to her own business, and at the same time showing an obliging disposition and an unassuming manner. She will, in short, remember that the judgment of the college-circle is not final, though it will probably embody a certain rough truth in regard to her and her actions that she may profit by.

Besides her intercourse with the student-body, the student comes into more or less close relation with the teaching

and administrative body. One of the things the student thinks when she leaves the college, or more likely when she has been out a year or two, and has looked about her a little in the world, is that she would show a little different spirit in her relations with her instructors if she had her college-life to live over again. She would show more liberality on the one hand, more independence on the other.

Women seem by nature to demand from others and themselves a logical and abstract consistency that the varying phases of actual concrete life do not permit. It is one of the long-standing misconceptions concerning the sex that women are the illogical branch of the human race: on the contrary, they are the most bent on strict deduction from

premise to conclusion in every instance. The wider contact with the world that men have had through so many ages has tended to make them see a little more clearly that abstract formulation is at best a most inadequate covering for the infinitely variable, infinitely complex, truth of things, and that verbal expression is a most elusive and ambiguous representation of thought.

A certain lack of the spirit of allowance seems a special feature of the woman's college. The instructors there find that they must be extremely careful at all times how they commit themselves in expression, since they are sure to be pinned down to every syllable and letter of it thereafter. The woman-student should try to realize and accept the fact that truth transcends expression, that

views of truth may be somewhat irregular or even verbally erroneous, and yet at the same time profoundly stimulating. Let her, then, accept in the broadest spirit the instruction offered, and not waste the actual good of it in niggling criticism of minor inconsistencies and peculiarities.

The feeling that truth has so many aspects, and is so hard to catch and define, will also make the student more independent in her attitude toward her instructors, as well as more tolerant of them. The real world is so rich and various, the individual mind is so imperfect and limited, that each one can reflect only a few phases of the great complex. No one mind can adequately formulate the universe: the "answer" in the book and the doctrine of the

professor do not exhaust knowledge. All that has been found out is but a speck in the ocean of the unknown. The professor is a learner as well as the student, who, as a separate and distinct facet in the many-sided crystal of human society, may reflect a gleam of truth uncaught by any of the others. Hence the student need not hang helplessly upon the opinions, views, ideas, and estimates of her favorite professor, but should try to cultivate some of her own.

The student must try also not to find her only support in the professor's approval; nor should she be so anxious to win his good opinion as to become the victim of a fevered self-consciousness in every act of her daily intercourse with him. It is natural for the

girl-student to lay much emphasis on approval; since all the ages have united in declaring that woman's great function is to please, and to please by that which is most closely associated with her personality, — by her beauty of form and feature, by her manner, and by her dress. It would not be strange, then, if, as a result of the force of social tradition, women should think when doing anything, not simply of what they are doing and of the effect their work will have, but of how they appear while doing it, and what impression they are making. This would be particularly the case in a pursuit that is new to them, as the higher education is. Habit makes long-followed employments more or less automatic, so that self-consciousness would naturally be less aroused in them.

With this double influence at work, the wonder is not that the college-girl shows so much self-consciousness, but so little. It is not she, usually, but some one else, who blazons the fact that she is a student, and "knows so much one does not dare to speak to her."

The self-consciousness shown by the woman-student is usually evidenced more in relation with her instructors than anywhere else, for a special reason that lifts it above the plane of mere vanity. The college-girl feels that the higher education for women is still regarded as more or less of an experiment. In that experiment she is the object worked with, tested, and closely scrutinized: the professors are the more or less friendly, always critical and ob-

servant, experimenters. She feels that in her success or failure in so far depends the success or failure of the higher education for woman in general; and from this feeling in large part arises that extreme sensibility to praise and blame so often noticed in our woman's colleges, and that feverish anxiety to do with mechanical precision and completeness all possible tasks set by instructors. It would be injudicious to tell a boy to pay little attention to what his professors think of him; it would be merely a wholesome corrective of an exaggerated tendency to tell a girl the same thing.

That girl keeps the proper attitude of mind toward her instructors who, taking them for what they are, men and women of more knowledge and experi-

ence than herself, but with inevitable imperfection, uses their comment and criticism for her own improvement and instruction, but makes her own judgment and good sense, not theirs, the ultimate standard of appeal for her guidance.

That student will not burst into tears at criticism, feeling herself personally degraded by failure to come up to the instructor's standard; she will simply think she is getting the guidance and advice she came to college for. She will not writhe and shrivel under sarcasm; she will simply think the instructor has bad manners. She will not suffer for lack of the praise she sees heaped upon others whom she considers her inferiors; she will simply think that tastes differ, and that if she is doing

her best work and the professor does not happen to fancy it, it is a matter of small consequence.

A little wholesome and sturdy self-reliance without self-assertion is a desirable quality. It is this self-reliance, and the power to think and to act developed in the four years of college-life, as well as the information gained in them, that enables the college-student to come out into the world to be a useful and helpful member of society instead of a drag and burden on it.

CHAPTER V.

THE GRADUATE STUDENT.

GRADUATE study as a process of acquirement that follows practically the same methods and pursues the same ends as the undergraduate course is by no means new to us in this country. There is, however, another kind of graduate study that proceeds on quite different lines from the work of the undergraduate school. In it the student tries not only to acquire, but to produce, not merely to make himself master of the existing stock of knowledge, but to add something to it.

In this latter sense, graduate study has not long been followed here; but in

this brief period it has experienced such rapid and strong development, that it has fairly crowded out the other kind from the right to its name, and to-day we mean by "graduate study" distinctly the work of original research, and by the graduate student, the investigator and would-be discoverer.

The year 1876, which marks more than one epoch in our national life, marks the beginning of a distinct movement in this country toward graduate study of the latter type, with the opening of the Johns Hopkins University, which established as its ideal the encouragement of original research here as it was carried on in the German universities.

The movement thus started was felt in all parts of the collegiate system.

Twenty-four colleges and universities are now represented in a Federation of Graduate Clubs, on the ground of offering extended and thorough graduate courses; and of this number only five were engaged in giving such work, and had granted higher degrees in recognition of it, before the Johns Hopkins University was opened. In 1885 Bryn Mawr College for women was founded, after the model of Johns Hopkins, providing for graduate instruction from the first. In the same year a graduate department was organized in the University of Pennsylvania. In 1889 Barnard College for women was opened, giving access to graduate facilities at Columbia College; Brown granted its first degrees from a graduate department; and Clark University

at Worcester, founded for purposes of graduate study exclusively, began its work. In 1890 the graduate department of Columbia College was thoroughly reorganized, and the Leland Stanford Jr. University was opened, offering graduate courses from the beginning. In 1892, another epoch-making year in the history of our national civilization, the University of Chicago opened its doors, offering ample opportunities for research work in every department; Yale University reorganized its graduate school, and opened it to women; and several other institutions either reorganized graduate departments or established them for the first time.

The work goes on with no abatement of vigor, and in all this progress

women have shared the benefits. In nineteen of the twenty-four colleges on the list of the Federation of Graduate Clubs, which embraces practically all of the institutions doing really important graduate work in this country, women have the enjoyment of graduate privileges, either exclusively or equally with men; of the five remaining, which nominally do not receive women, two, Harvard and Columbia, extend their graduate opportunities to women under cover of registration at Barnard and Radcliffe; and two more, Johns Hopkins and Clark, have been known to accord to women who especially wished and needed it, access to their lecture-rooms and laboratories, and other privileges.

The graduate field in this country is,

then, practically open in its entire extent to the woman-student. Looking across the sea, we find there also wide opportunity for her. A new era for woman's education abroad was begun with the opening to women of the University of Zürich in 1872.

In some countries of Europe, not, strangely enough, in those inhabited by descendants of that primitive Teutonic race to which we are wont to ascribe the dogma of woman's equality with man, but in the Romance countries of France, Italy, and Spain, the privileges of the universities have never been formally denied to women, although custom and general social feeling have until a recent date largely kept those privileges in practice reserved for men.

But after the opening to women of the University at Zürich, a general movement was begun to make use of such opportunities as were at the moment available, or could be made so. University after university has admitted women, either formally and regularly, or informally and as a matter of special privilege, until by this time, if the woman-student is bent on securing the best guidance in any given subject, she is practically certain of having the opportunity to do so. The universities of France, Italy, and Spain, of Holland and Belgium, of Norway, Sweden, and Denmark, of Switzerland and Greece, are open to women on the same terms as to men, with some small and especial exceptions and exclusions in certain cases. Many of

the universities of Great Britain and Canada offer full opportunity and privilege to women; while those not regularly opened to them grant, in most cases, an enjoyment of their advantages in a more or less irregular and informal way. In Germany, Austria, and Hungary women are allowed a more or less definite standing as students, and more or less access, by special permission, to opportunities not regularly granted. Russia is the one country in Europe where the universities are strictly and absolutely closed to women, and even there plans are forming to provide medical instruction for them.

Not only is the field thus widely opened, but ample provision is made to help the student to enter it who

has the ability but not the means to do so. Each college on the list of the Federation of Graduate Clubs offers, with one or two exceptions, from four to forty fellowships and scholarships, a large proportion of which are open to women exclusively, or to women on the same terms as to men; while other fellowships and scholarships for women are offered by societies and private persons interested in the encouragement of research. In some of the foreign universities also, scholarships and fellowships are to be competed for by women equally with men.

It would seem, then, that any woman who wishes to pursue advanced work need not be hindered in her desire by lack of means or opportunity. That they are taking advantage of the oc-

casion is amply evident. The register of the Federation of Graduate Clubs for 1896–97 shows that of 3,024 students engaged in graduate work during 1895–96 in the twenty-four colleges of its membership, 650, or 21 per cent of the entire number, were women, — a good showing when we consider how many influences are at work to keep women from following such a career, and how lately they have gone into it. This leaves out of account, of course, all those, many in number, who spent the year in graduate study abroad.

From the membership-list of the Association of Collegiate Alumnæ, a society composed of women-graduates from several representative colleges, may be learned something not only of the present strength of the movement, but

of its rate of increase. While in 1884 the proportion of M. A.'s to the total membership, which includes holders of the bachelor's, master's, and doctor's degree, was 7 per cent, in 1894 the M. A.'s made up 11 per cent of the entire number; and while in the former year the proportion of Ph. D.'s to the total was the very inconsiderable one of $\frac{2}{10}$ per cent, it had mounted by 1894 to 2 per cent, a rate of increase which, compared with that of the M. A.'s, shows not only an absolute gain for graduate study in general, but a relative gain for that kind of graduate study which means research, and for which the doctor's degree is the appropriate reward.

The growth of graduate study in this country has been so rapid that we have

as yet had scarcely time to see what it really means to the student and to the community, either in its social or its intellectual results.

Looking at this new development first on its social side, we notice that the graduate group exercises less control over its individual member than is exercised by the undergraduate group over its member. The graduate group, since it is made up of members who are constantly coming and going, cannot acquire a distinct enough character of its own to impress the incoming member very strongly; and for the same reason of perpetual migration the graduate student herself is not with her group long enough to become thoroughly imbued with its character, even if it had one. Then, too, the average graduate stu-

dent is older than the average undergraduate, and has lost something of the plasticity of youth that renders the undergraduate amenable to group control. Having already formed herself after a certain type of character and manner in the undergraduate group of which she once formed a part, she is less ready to take on new impressions. Furthermore, by the very nature of her pursuit, she is more isolated from the group than the undergraduate; she is no longer, like the undergraduate, traversing the common ground of already acquired knowledge, but is trying to cut for herself a path through an untrodden wilderness.

Under present conditions the graduate group, with its feeble control over its members, and its feeble support for

them in an organized popular opinion, is thrown in daily contact with a larger, more powerful, and more highly organized undergraduate group, which assumes to itself the representation of the "college-spirit" of the institution in which it is established. The graduate is often from another institution, and is by that very fact a stranger to the undergraduate just as the freshman is. Even when continuing study in her own college, the graduate student is more or less out of touch with the undergraduate body, owing to her loss of classmates, new association with strangers, and change of interests.

The graduate student, then, becomes the object of scrutiny and criticism to the undergraduate, sometimes not of the pleasantest kind. The undergraduate

is not in sympathy with the peculiar interests of the graduate, dislikes her alien type of character, and even discounts her intellectual acquirements because they were gathered somewhere else.

Thus the anomalous condition of things is presented in which the graduate student, who should be logically the highest type of the college-woman, is placed at a comparative disadvantage in college opinion; and the higher degree, which should stand for more than the lower degree, is a much less potent passport to alumna fellowship. The "alumna" of a college is pre-eminently its "bachelor" graduate; its doctors, if without its lower degree, are admitted to association usually only after prolonged discussion as to whether one

who has been only a graduate student can in fairness be considered "one of us." The graduate student herself, on the other hand, feels that she belongs especially to the college-group she was first associated with; and "my college" is for her always the one at which she took her first degree.

With all her loyalty to her first college, this non-recognition by the college where she goes for graduate study is not a little unpleasant to the graduate student as a personal matter; it should also be unpleasant to her for the sake of the class she represents, and the objects she is working for. Every time any single graduate student is lowered in popular estimation, whether from her own fault or not, the type of the graduate student in general is lowered, and

the ideal of graduate study is belittled and degraded. Each graduate worker, then, should feel resting upon her a serious responsibility to prevent as far as she possibly can any cause, or even excuse, for such a discrimination against her class. The feeling at the bottom of this discrimination is, however, so firmly based in real conditions, and is, in part, so justifiable, that it cannot be changed simply by calling it narrow and illogical, but by changing the conditions.

The graduate student from outside has usually come from a comparatively small, comparatively isolated, college to a larger and more highly organized one; the type she has assimilated herself to in the institution she has left often fails in some desirable particu-

lars by comparison with the type she finds in the institution she has come to. She has, in fact, come there to better her opportunities for intellectual improvement. Why should she not also profit by the opportunity for improvement in other lines, rather than hold herself aloof, returning an aggressive assertion of her own individuality to the unwelcome assimilating influences of the new group? The graduate student may often learn something valuable from the undergraduate, and there is no reason why she should be ashamed of doing so.

One cause of the unfortunate divergence between the graduate and the undergraduate is to be found in the abuse of "collegiate courtesy," practised by colleges only too often, where-

by the student is admitted to graduate work on an A. B. degree that represents attainment about on a level with that reached in the sophomore class of the college she has come to. The line cannot perhaps be drawn strictly by the college; but the student at least can draw one for herself, by entering those undergraduate classes where she really belongs, although she might, legally and technically, take her place as a graduate student. By waiving, for the present, her graduate rights she will not only secure the fullest benefit of the purely intellectual advantages offered her, but also of the no less useful lessons to be learned from intercourse with the social group.

The matter will also in part be remedied when, as graduate study becomes

more and more a matter of course, and more and more one of many choices taken for fitness and special taste, the curiosity hunter, who is always on hand at the opening up of anything new, ceases to infest our graduate schools with the indefinite expectation of some real good, and the definite expectation of notoriety. The undergraduate, rooted for four years in one spot, trained in the proprieties and conservatisms of life by an ever-watchful "college-opinion," will naturally look with suspicion upon what may be called the "college rounder," who wanders from college to college, seeking opportunities that are new or but irregularly offered; from professor to professor, seeking interviews and special privileges; who prides herself upon the number of unconven-

tional things she has done and unwilling doors she has forced, and comes home again with nothing but the remembrance of haunting so many different lecture-rooms, and gazing upon so many famous personages. It is sad when a student of this type strays beyond the bounds of her own country; for she can do more to cast discredit in foreign lands on the woman-student as a class than the quiet, unobtrusive worker can hope to counteract in a long time, with all her faithfulness and accomplishment.

On the purely intellectual side of her life also, the graduate student will have some problems to solve, and will meet with some perhaps unexpected conditions. The ideal of production so in the ascendant in the graduate school

to-day possesses student and professor alike. The undergraduate, who was fond of study in her college-course, when study meant acquirement, looks forward with eagerness to equal delight in the graduate school, where study means progress and discovery; the professor, who has conducted with success the work of giving definite information in the undergraduate department, takes his first opportunity to open up work that shall end in original production.

The results of this wholesale entry into the field are bound to be in many cases disappointing. Experience seems to show that there is a "law of diminishing returns" in mental as well as in material agriculture. It seems as if the more there are at the work of research, the less there is accomplished. An ori-

ginal thinker has opened up a new subject; he has announced a great discovery or formulated a brilliant generalization. Crowds of followers arise, attracted by the master's power, who hope to take up the theme where he left it off, and to carry it out in countless applications and suggestions; but, having taken up the work, they find themselves, only too often, merely repeating the master's words in other phraseology, elaborating the master's thought in small and unimportant details, or devoting year after year and labor upon labor to showing that the great discovery is imperfect, or the brilliant generalization false.

The stubborn fact can never be got over, nor reasoned out of the way, that not every student is capable of origi-

nal production, and not every instructor is capable of guiding and directing the process. Two dangers are run under these circumstances in trying to force production in the graduate school: one, that where the attempt is made to regulate it closely, the course ostensibly for progress will become one merely of acquirement through the inability of the student or the instructor to get beyond the operation of collecting in one dust-heap material laboriously gathered out of many; the other, that if the attempt at close regulation is not made, the graduate student will roam about, uncared for by a helpless professor who does not know what to do with her, to look vainly for an inspiration that persistently refuses to descend. The contrasting methods

of close direction and of occasional suggestion, each with its advantages and usefulness under competent leadership and with competent followers, are equally useless when employed by the uninspired instructor with the unoriginal student.

In view of all these considerations, may it be said that graduate study in general is worth while? and is it a kind of effort to be encouraged by the community, or not? With due regard to its conditions and limitations, it is decidedly worth while. The graduate student has a great work to do for a society that is growing every day more and more complex, and must depend more and more upon the painstaking researches of specialists for its basis of action. Although the amount of

valuable product from graduate study may not increase proportionately to the increase in number of those engaged in turning it out; yet little by little some gain is made, and as a result of successive buildings and demolitions, the structure of human knowledge, our common inheritance, rises slowly upward.

By taking some pains, the graduate student may make his or her usefulness to the community greater than it is now. Next to the originality of his work, the graduate worker prides himself upon its non-utilitarian character. Pure scholarship, he thinks, has nothing to do with the directly and materially useful; and it is perhaps well, even for ultimate utility's sake, that he has this idea. But there is danger that in

throwing off all restraints of direct and material utility, the worker will turn out a product of absolute and total inutility to any one in any way. The scholar's work must in some way and at some time enter helpfully into the thought of the world about him, otherwise it is like a dream in the sleeper's mind, beautiful and delightful to him, but quite without reality because quite without existence for others.

Another cause for the failure of the student's work to enter real existence as part of the general world of thought is an over-importance attributed to specialization, and a misapprehension of what true specialization is. The mistaken idea is held that specialization consists in finding out about one small thing thoroughly by resolutely shutting

the eyes to everything else. A fruitful specialization can, however, proceed only upon a broad ground of general knowledge, that enables the worker to consider his problem in its relation to other problems, and thus to keep that sense of proportion and balance so necessary if even the bare correctness of the results of investigation are to be assured, to say nothing of their importance or appositeness to the needs of a time.

The graduate student should be sure, when she takes up her problem, that it is a problem worth something to somebody to have solved: she should then take a little care over the form and finish of her solution. Is there any reason why the report of an investigation should be released from the rules

of clear and correct expression? Is there any reason why the thesis should be the synonym for all dulness? Is there any reason why the student should scorn the pleasantly flowing style as superficial, and admire the obscure and crabbed as an indication of depth? It is safe to assume that there are few members of our graduate schools, and few instructors in them, who are necessarily unintelligible simply from the closeness and compactness, the weight and profundity, of their thought. If even a little more care and attention than at present were given to form by the graduate worker, a most gratifying increase in general interest in and respect for her work would follow, quite disproportionate to the slight extra labor involved. When all research work-

ers follow that plan, we shall cease to hear the demand from an intelligent but wearied public for some Alexandrian fire to ravage the thesis-heaps in our libraries, and the investigator will take his rightful place as an influence in the thought of his time.

Graduate study, then, if the worker does not quite ignore and despise the community and its needs and tastes, may be found a most useful form of activity, to be fostered and encouraged as a valuable source of help to the community in times of much perplexity and doubt.

To the worker herself, also, the work is worth while. The worker with a distinct calling will never even ask the question; she does not choose her work, but is chosen, and could not do other-

wise if she would. The joy of the work is her daily satisfaction, and all she asks, to be entirely content, is a reasonable excuse in public opinion of her usefulness in pursuing it.

For the student in general, even without special call to the work, it is worth while to find out, through acquaintance with the strict and careful methods of the graduate school, what accuracy really means, and to learn, even by the disappointments and negations of her own work, how little the great bulk of so-called "science" and "ascertained fact" really amounts to.

It is worth while to the student to study after graduation, even without the aim of original production. If the student who finds herself without spontaneous and constraining impulses toward

production should make up her mind to drop, frankly and fully, all effort that way, study with simple acquirement as its end would be worth her while, for the satisfaction and improvement she gets from it, for the further ripening it brings about of a culture begun in the undergraduate world, and for the feeling it gives of being more fully at home with the best and finest.

CHAPTER VI.

ALUMNÆ ASSOCIATIONS.

THAT the college-woman, trained for four years or more in the college-group and assimilated in greater or less degree to its ideal, should, upon leaving that group at graduation, or after graduate study, unite herself again with others of like character and training, is not altogether to be explained as a result of definite calculation of advantage. A deeper feeling and impulse is at the bottom of it. That "consciousness of kind," which is the basis of all human association, will draw the college-graduate to her like in a bond of sympathy and intimate relation irre-

spective of any actual task she hopes to accomplish, or any stated benefit she looks for. Human life, so far as we can trace it out, began in the group, and it has been lived in groups ever since. No sooner was the individual evolved as a product of group action and reaction than he began to unite with other individuals in groups again. The bond of the kinship group into which one came at birth by no choice of his own was broken, only to be replaced by the deliberately assumed bond of the group based, not upon likeness of blood and descent, but upon likeness of thought, taste, and personal character.

By merging himself in the group, the individual does not lose his own personality, but seems to find it more com-

plete. He feels an indefinite expansion of himself and his powers in association with others like himself. The mere membership-roll of the group he belongs to affects his imagination strongly; the large body thus indicated to the eye represents a force that brings to the member an exhilarating sense of potential power, which is in no way affected by the frequent experience that in hard fact the society accomplishes little and the single member nothing at all.

The name of his group represents more to the member than simply a convenient mark of identification; it is a centre about which cluster all sorts of vague, indefinite, emotional associations. The power of the Name over the minds and feelings of men is the subject of a long and suggestive chapter in social

and individual psychology. The name of the person we know does not call up in our minds simply the exact sum of all those definite qualities that we have observed in him from time to time, and that have had their share in making up our idea of him; it brings before consciousness a sort of composite image made up of certain predominant elements in the long sum of successively observed qualities, with a general background of the less noticeable elements blended indistinguishably together, the whole suffused with the general emotional tone that some leading trait in the individual calls up. That which we know under the Name, in short, is not a photographic copy of bald reality, but a work of art, presenting its object as a harmonious whole,

with selection of detail, with high lights and strong shadows, in the glowing atmosphere of a predominant emotion.

The Name symbolizes rather than represents, and depends for its power upon the freedom with which each one may construct that symbol out of the elements that appeal to him most strongly. What emotional power is evoked by the name of the abstract idea embodied in doctrine, — religious, philosophical, or social! It is not the simple proposition setting forth the bare, logical meaning of a doctrine that men work and die for, but that inextricably blended complex of idea and emotion that each man for himself has constructed upon it. So the group-name, whether it is the name of one's country, one's family, or the artificial group the individual has

elected to belong to, means not merely a summing up of its actual elements, objects, and methods; it is a centre of personality, whole and compelling with the power of personality, to which allegiance is given, and for which affection is felt, as for that other symbolic image called up by a name which we know as the individual.

The individual not only feels an increased motive to activity in working in the group from the effect it has on his emotions, but he finds by association with it an increased power of accomplishing what he wants to. The group as a whole shares a common purpose, so its individual members do not waste their efforts by pulling each a different way; the group has a common character, so that the methods adopted by

its members are harmonious, and fit in together to the best advantage for the common good.

The group as an instrument of power is, besides, more effective than the individual, by reason of its influence upon the outside community, which feels, as the group-member does, the force of the collective personality. The collective body carries dignity and weight in the public estimation; it is felt as a distinct element to be reckoned with. What it says will be listened to with more respect than the expressions of so many detached individuals, and what it asks for it is more likely to get than would the same number of persons not united in such a group.

For some such reasons as these the woman-graduate who has, in answer to

a natural impulse, united with her kind in the alumnæ association, will find in it an effective and delightful means of enlarging and directing her activities.

In the alumnæ-group the alumna finds again, with more or less completeness, the familiar college atmosphere, and renews, to greater or less degree, that consciousness of herself, somewhat dimmed perhaps by intercourse with the community at large, as distinctively the "college-woman." She finds in it, too, an important additional means of education; for, while the alumnæ association continues to a certain extent the general influence exerted by the college-group, its emphasis is different. In the alumnæ association the union is not so close, group-control is not so complete, as in the college-

group. Its members are more in touch with the world, and more occupied with outside interests; they have had a chance to test the applicability of group-teaching in the community outside the group; they are more ready to admit the result of individual experience.

The college has already tended to broaden character by destroying local prejudice and peculiarity; it has already taught individual tolerance, although by a sort of group intolerance. These processes go further in the alumnæ association. In the college-group were united representatives of different localities and different social classes; in the alumnæ-group of one college are united, besides these, members representing different ages, different experiences, and different periods of college

development. The alumnæ-group of various colleges brings together representatives of all these unlikenesses, and furthermore, of the differing individualities of their separate colleges, and yet, uniting them all, is the common bond of like training and interest, and the common ideal of "the college." In this broader association, members feel the impulse to work for the highest and best, regardless of local, social, or temporal limitations, and supported by the common consciousness of warm interest and attachment to a common cause through a wide and numerous circle.

What such an association may be, and can do, both for its own members and for the community at large, may be illustrated in a brief survey of the

growth and activities of the Association of Collegiate Alumnæ, founded in 1882, at a time when collegiate training for women, even in its undergraduate stage, was as yet a new and doubtful experiment. Of the four colleges exclusively for women now represented in its membership, Vassar, although the pioneer, had graduated but thirteen classes, Smith and Wellesley had graduated but three classes each, while the fourth, Bryn Mawr, was not as yet opened.

The college-woman at that time was not only a relatively small element in the community, but a relatively isolated one. She was looked upon in general as a curious artificial product, good for school-teaching possibly, but probably spoiled for other uses. As for fur-

ther study, involving, as was generally thought, further removal from every-day life, that was distinctly not to be thought of by her, since it was a vast indulgence that had permitted her to use so much time in getting that extravagant luxury, the bachelor's degree.

To support the woman-graduate in the ideals formed during college-life, and to help her to apply them in the life of the community, the Association of Collegiate Alumnæ was founded, with an initial membership of sixty-six, made up of graduates from eight different institutions, — Oberlin College, Vassar College, Cornell University, the Universities of Michigan and Wisconsin, Boston University, Smith College, and Wellesley College; to-day its membership is above two thousand, and

represents fifteen different colleges and universities.

No cast-iron plan of work and organization was laid down in the beginning for the society; so that one may see in its development the natural reflection of contemporary conditions, and of the spontaneously felt needs of its members. The purposes of the Association were broadly stated at the first meeting thus: —

"The members have organized in order better to utilize their privileges in personal education, and to perform their duty in respect to popular education."

The first important topic considered was the health of women-students, in direct response to the great interest taken by the general public in that as-

pect of the higher education for women. It shows how very new and strange, even then, was the idea of the feminine brain as anything more than a merely ornamental appendage, that the general feeling should picture a complete wreck of the whole physical economy of woman as a result of her effort to make serious use of this doubtful mental power. In order to replace a vague general impression by some accurate knowledge of the matter, the Association sent to a large number of college graduates a list of questions, which were to be answered by each one out of her own personal experience as to her health before entering college, during the college-life, and after graduation, to inherited tendencies, surrounding conditions, and so forth. Over seven hun-

dred answers were received, which were tabulated by a professional statistician not connected with the Association, to insure the greatest possible correctness and absence of partisan bias.

The results of this investigation were embodied in the Sixteenth Annual Report of the Massachusetts Bureau of Statistics of Labor, and may be summed up, in their most general form, in the words of that report, as follows: —

> "Female graduates of our colleges and universities do not seem to show, as the result of their college duties and studies, any marked difference in general health likely to be reported by an equal number of women engaged in other kinds of work, or, in fact, of women generally, without regard to occupation followed."

Some of the special results were interesting. It was found that while

19.58 per cent of the whole number answering had deteriorated in health during the college-course, 21.13 per cent had shown an improvement, while the remaining 59.29 per cent were practically unaffected. Of assigned causes of ill-health, ante-collegiate conditions, inherited tendencies, constitutional predispositions, etc., played the largest part, neglect of the conditions of physical well-being the next, and strictly mental exertion the least of all. Finally it may be mentioned that the health record of children of alumnæ was found to be exceptionally high, and the death-rate notably low. By carrying through this investigation in such a painstaking and non-partisan manner, the Association rendered a valuable service to the college and to the community as well,

in relieving the popular mind of its apprehensions regarding the effect of college training on the health of the woman-student.

Along the same line of interest the Association undertook to find out what the colleges were doing for the physical training of their students, and published the results of their inquiries in a schedule that surprises us to-day, — accustomed as we are to the elaborate and complete preparations made in our colleges for physical training, athletic sports, and so on, — by the slenderness of provision it shows as then made for such things.

The health of girls in preparatory schools was also the subject of discussion and investigation by the Association, and certain conditions desirable

for the physical well-being of students were stated in a set of recommendations that was sent around widely to schools and to parents. There is probably no doubt but that the greater attention paid in colleges and schools of the present day to physical training and other requisites to physical health is in no small degree due to the interest and work of this Association.

Next in importance to the question of health in the public mind was the question of occupation for the woman-graduate. Let it be granted that she succeeds in coming out of college with unimpaired health and vigor, of what use is her training to be to her in the practical work of earning a living? was a frequent query. The subject of occupations, of interest to the graduate herself

also in a very pressing way, received early attention from the Association. Information was sought by it as to lines of work, qualifications necessary and desirable for engaging in them, and remuneration to be gained from them. A local branch of the Association carried on for two years a special study of occupations, with particular consideration of talent, preliminary education, special training, — how and where obtained, — demand, remuneration, advantages, and disadvantages. Another local branch studied through a season the subject of women's wages, and the general association took up the same study. An investigation was made into conditions of wage-earning of women who had received collegiate or other special training beyond the grammar-school course,

with reference to actual service rendered, length of continuance in a place, actual rate of wages received, and comparative rates of wages of men rendering service in corresponding positions. The results of this investigation were published, as the health statistics had been, by the Massachusetts Bureau of the Statistics of Labor. As a practical feature of the same general work, the Association established a Bureau of Occupations for the purpose of putting high-class, specialized talent in communication with those who wished to secure its services.

Another line of work taken up by the Association was the encouragement of study after graduation. It established clubs for regular study in subjects already pursued in the college, and also

in subjects of growing importance hitherto neglected, or omitted altogether in the college-course. Notable among these latter were the social sciences, then receiving much less attention than now even in the colleges for men.

Work done in groups of graduates more or less occupied with other matters, and with more or less guidance from capable leaders, was not, however, enough to fulfil the highest ideal of graduate study. Devotion of the entire time, the instruction and guidance of acknowledged masters and discoverers, was necessary for that. The Association took much pains to bring before its members such information as was to be had concerning opportunities offered in universities, both in this country and abroad, for graduate study. In 1889

the Association founded two fellowships, to be awarded annually to the winners in a competition before committees of experts. These fellowships encouraged application to the higher studies, not only by enabling two persons yearly to take advantage of the best opportunities for graduate study offered here and abroad, but by inducing many more, in preparation for the competition, to take up advanced work, which, once begun, was apt to be continued in default of the fellowship by some other means. The last Report of the Committee on Fellowships (1896) shows that the harvest of original research and investigation brought forth by that competition is rich and promising far beyond the bounds of recognition in fellowships, and that the record made in foreign

universities by the holders of fellowships is honorable and gratifying.

As the Association grew, changes in organization were bound to occur. In the first years of the Association's existence all accessible woman-graduates were none too many to form an effective working association; and the spirit of the institutions to be classed as colleges, even with a fairly broad allowance as to what constituted a college, was in sufficient contrast to that of the outside community to be useful by organization as a definite force. To-day, however, if the Association were to open its doors as widely as it did formerly, it would not only become unwieldy from sheer force of numbers, but by keeping to the old standard while the general community has advanced,

— owing partly to the wider diffusion of collegiate training, — it would lose that position of relative elevation above the general level that gives it the right and power of leadership. The Association, then, has found it necessary to make its conditions of membership more and more strict, until now the seemingly strange condition of affairs is reached in which the Association is found excluding from its membership institutions usually ranked higher than some already within it. Much of the criticism that may be levelled at such an apparent anomaly loses considerable of its force by the fact that this very change of attitude and seeming inconsistency is a token of growth and health in the Association, showing that it is mindful of its duty to improve it-

self as time goes on, and does not linger in the immature stage of development of its early years.

Another incident of growth is the increasing localization of activities in "branch" work. As the membership of the Association grew, members were more and more brought within convenient meeting distance of one another in and about the larger centres of population; and the same change went on that was seen in the development of early man, — when the totem-brethren, scattered at first among stranger-communities by their peculiar marriage-customs, yet recognizing the bond of totem-kinship when chance wanderings threw them in each other's way, became localized in villages, and were no longer simply kinsmen, but neighbors.

By this growth of the Association, several modifications of character were brought about. The local group, organized as a "branch" of the general society, began to interest itself in local conditions as the general society could not. It belonged to the soil, so to speak, and became part of the community, with community duties and interests, so that association work, which had before been largely and necessarily for the protection and advancement of its members and of the collegiate class, became more especially work for the outside community. Indeed, the day for such protection of a collegiate class had about gone by, owing partly to the very activity with which this Association had already engaged in that work. There is no longer any serious doubt

but that women are physically able to pass through the college-course; school-teaching is no longer the sole occupation for the college-graduate; the taste for study has become general enough so that distinctively collegiate clubs for definite work of that kind are no longer so necessary; it is generally felt that such reading and practice as could be done profitably in a club without special instruction will be done spontaneously and as a matter of course by every cultivated woman for herself; university after university has opened its doors to women for graduate work, and fellowship after fellowship is open to be competed for by them.

The college-woman, in short, is by this time abundantly able to take care of herself, and of her own wants and

needs; she is at liberty, then, without losing her distinctive character and the helpful influence that arises from it, to go out into the community, and care for its needs.

The local groups of members of the Association formed into branches, while they owed allegiance to the general association and were expected to help in its general work, were left free to follow out such local work as appealed to them most strongly. Each was able, then, to take up what lay nearest to hand in its own particular locality.

The general association had studied closely "the college," — its ideals, its standards, what it could and could not do, how it could be best administered; it had discussed what could be done by the college-woman for the public schools,

for the preparatory schools, for pedagogics, for industrial education, for the English language. Measures had been taken to influence legislative and other action to prevent the springing up of weak institutions claiming to be colleges, yet unfitted to do collegiate work; efforts had been exerted to induce already existing colleges to raise their standards, and make their degrees more valuable. The branches, following along these lines, took up such of the problems as were presented most pressingly in their own neighborhoods. Branches established near colleges and universities have made these their special centres of interest in one way and another. They have contended against low standards and against "machine" rule; they have worked to supply defi-

ciencies in equipment; they have afforded the aid of their sympathy and co-operation to woman-students at work near them. Other branches have bent their energies to the reform of the public school system, fighting machine rule there also, securing the proper sanitation of schoolhouses, and bringing about the representation of the college-woman in educational affairs by demanding her presence on committees, governing boards, and so forth, and by urging her exemption as bearer of a college degree from State or county examinations required to obtain a license for teaching.

One branch in a large city set on foot and carried through successfully a project for the establishment of a free public library in the place, which had, to its shame, been up to this time without

one; and this branch also did the further notable work of securing collegiate preparatory training for girls in the public schools. Other branches, in communities where the college as an object of interest and aspiration to girls was practically unknown, set themselves to arouse interest and awaken aspiration by various means. Prizes were offered for the best passing of examinations in college-preparatory studies; meetings were held to set forth to school-girls the pleasures, advantages, and opportunities of the collegiate life, and information helpful in choosing a college was collected and placed within easy reach.

The educational movement known briefly as "University Extension" is distinctly a work for others, — for the general community, — and is noticeably

prominent in branch work, and in the maturely developed general association. This subject appears to have been mentioned first in the general association in 1889. Several of the branches have taken up the work vigorously, establishing course after course of lectures, and extending their benefits to wider and wider circles.

Another line of work for the betterment of the community in a broadly educational way is carried on in the College Settlement, and in this work many branches have heartily engaged. They have made contributions for running expenses, and have founded fellowships in settlements already established; they have also founded the settlements themselves where none existed before. Certain branches have established home

libraries as centres of information and instruction to the children of the poor; certain others, getting more and more off the line of purely educational improvement into general social improvement, have used their influence to have more park room supplied in crowded quarters of cities, and to have laws passed protective of women and the young in mercantile employments.

Looking over as a whole the work of the college-woman organized in groups, it is seen to be no mean achievement, though the college-woman herself feels that it is almost nothing in comparison with what she would like to do. But whether little or much has actually been accomplished, the group of college-women is a centre of power that may not be exerted for a time, or that may

be misdirected for a time, but that, if the group is kept together, and its organization preserved intact, if even by social intercourse only, will some time and on some occasion prove itself to be just the one force needed to destroy something wrong and undesirable, and to establish something right and necessary.

The especial function of the alumnæ-group seems to be to relate the college to the community. The college works to develop in its member the highest possible perfection, regardless of the general level of the community; in fact, it means to lift its student above the community. The alumnæ-group, standing on the high level where the college has brought it, does not so much try, as a group, to reach higher

levels itself, as to bring the community after it up to its level. The college exerts its influence upward and inward; the alumnæ-group, in completest fulfilment of its function, exerts its influence downward and outward.

The alumnæ-group is not capable of continuing the work of the college in the precise line of direction taken by the college. Its members are too much engaged outside the group to devote their time as students in the group; for the same reason, those in the group who by natural ability and training are qualified to give strictly collegiate instruction in the group have not the time to do so. Nor is the group as a whole, since it is composed of the non-professional as well as the professional, the ordinary as well as the extraordi-

nary, capable of conducting directly with the best results the special technical processes of the higher education for others.

Its power of general supervision and criticism is its legitimate one; and it will probably be found, as years go by, that it will do less and less in pursuing, as a group, the original research that is the especial work of the graduate school; less and less of the personal direction of the higher studies involved in the granting of fellowships; more and more in the way of seeing that the colleges conduct their work under the proper general conditions; that they preserve a high standard, and sustain themselves financially in trying to do so; that the schools are what they should be; and that educational advan-

tages are shared by the less fortunate and the less enlightened. In doing this the group will be doing the work it can do best, and will be adding to the work of the college something that the college itself cannot do.

CHAPTER VII.

THE COLLEGE-TRAINED MOTHER.

IT is a singular circumstance that while "the mother" is such a sacred object to popular feeling, the definite idea of her and her duties and powers held in the popular mind is found upon analysis to be an exceedingly limited and not an especially elevated one. In popular thought the distinctively maternal qualities are comprised in the power of physical reproduction, and in a certain elemental and primitive passion of protection and defence of offspring, which is the psychical counterpart of the physical function, and which works not as the result of

reason, calculation, or experience, but by an intuition that is awakened at the very birth of the child. For motherhood, then, in the general opinion, no especial preparation is needed. Any woman of fairly healthy body, whatever her disposition, ability, or training, is considered amply fitted for the duties of a mother; and, in fact, any woman, who from lack of intelligence or character seems likely to make a failure of any sort of non-domestic work, is usually advised to take upon herself the wifely and maternal office as the fitting opportunity of usefulness and happiness for her. And yet to motherhood in its highest sense belongs much more. It involves, in addition to the physical passion and instinct of animal life in general, a power

of rational and moral guidance and control peculiar to humanity, to be used in the truly sacred work of lifting up to humanity from the animal level that crude lump of possibilities, the child. This task is one of the most complex and exacting known; and for its accomplishment the mother, far from needing no especial ability and preparation, requires the most varied talent and the most thorough training.

The peculiar fitness of the college-woman for this function is largely overlooked, owing, no doubt, to the circumstance that the popular idea of motherhood is such a limited one. With a broader idea in one's mind of the mother's duties, it is easily seen that the college exerts certain special influences particularly useful in preparing

the mother for her task. The college-woman will not, in the first place, enter upon wifehood because she has nothing else to do, nor will she be a mother by accident. If she takes up those duties it will be because she feels a special inclination to them, that is in itself a good sign that they will be lovingly and carefully fulfilled. She will, besides, realize the difficulty and complexity of these duties. She has learned too much of the intricacies of the human body, the human mind, and human society, to think that she can care properly for a developing human creature, even a "very little one," without a thorough knowledge of conditions and circumstances. The college-woman studies her child in mind and body. That she succeeds in the latter branch is

shown by the fact that her children are healthier, and survive in greater proportion to the number of births, than children in the community as a whole. The results of her study of the child's mind cannot, in the nature of the case, be formulated so definitely; yet notwithstanding the possible crudities, extravagances, and false assumptions of "child-study" as carried on to-day, there can be no doubt that the effort really to find out something of the laws of mental growth and development in the child will be followed by more useful results than come from the careless ignorance that there are any such laws, and the careless persistence in their violation.

In taking up her work of parenthood, the college-woman finds that those general traits the college has tended to de-

velop in her own character are just the ones fitted to give her power over her child, and the means of dealing with him. The instinctive maternal love of the untrained mother will, it is true, awaken in the child an answering regard that beautifies his character, and lifts it to higher levels. However unlearned, undisciplined, and unwise it may be, the loving mother-spirit is a never-to-be-forgotten influence in the child's life. But how often that spirit is enfeebled in its effect by lack of reason and control! How often the mother is belittled in her child's eyes by the narrow prejudice, the personal whim, the ignorant and foolish impulse, that sway her, making the child half-despise even while he loves her! How often she fails in her guidance of him

because she feels and he feels that he has really grown beyond her powers of mind and character! The college-woman has had offered her the possibility of ridding herself of these belittling characteristics. The mother, first of all, must be absolutely and entirely above the level of the child, strong in the conscious power of control; and this the college-training, social and intellectual, has given her the opportunity to be. The college has tended to develop in her a personality that can stand in and for itself. She has learned in the college to know and use herself; she has learned to know and to deal with others in a spirit of sympathetic comprehension and tolerance; she has learned to suppress personal whim and personal exaction, and to regard wider

and higher interests than those that centre in herself; her mind is trained and stored so that she does not feel at a disadvantage when confronted with the growing and expanding mind of the child. Such a mother, with character and opinions of her own, the child respects as he could not the mother who always looks to some one else for her rule of action, — to her husband, her social circle, or even her own children, and has no opinions, or means of forming any.

The college not only tends to give the future mother a feeling of respect for her task, and a power of character to deal with it, but a special outfit of acquirement for use in building up especial elements in the child's character. The college, like the mother, has for its

function not so much the fitting of its pupil for some particular activity of life, as for life in general; not so much the development of some one talent or faculty, as of the whole man or woman. Both try to make the cultivation of mind and character not a means to some achievement or acquirement, but an end in itself, desirable for its own sake; both try to develop power in general, leaving to definite occasions the application of power. The college tries to teach its pupil not merely to know certain things, but to take up a certain attitude of mind toward things in general; it tries to instil a certain spirit that shall give meaning and beauty to all acquirement, and to diffuse a certain atmosphere in which all objects of thought shall stand luminous

in their true relations. The formation of tone and temper, of spirit and atmosphere, is also one of the most important processes in the development of the child. Whether for good or evil, this process is begun at the very dawn of intelligence, and is carried on under every influence of home and surroundings that the child is subjected to. Here, then, the college-trained mother has her golden opportunity, — to prevent from the beginning the growth of the base and the trivial in spirit and attitude of mind, and to foster the noble, the generous, and the liberal. In our time, the dangers of an exclusively material civilization appear to be pressing closer and closer upon us. We are warned day by day of the evils and harms of the purely mercantile spirit.

We send our young men to the college to get some acquaintance with and love for the ideal before they are overwhelmed in the bustle of the market-place. Suppose, however, that each child, boy or girl, had from earliest youth daily contact with the ideal in the person of a broadly trained mother, would not the lesson be learned in a way impossible otherwise? would it not be printed in characters that no after influence could wholly efface? The college-trained mother will teach her son that there are higher ends in life than money-making; she will teach her daughter that there are other sources of interest than dress and show, and other occupations besides hunting for a husband. She can give them personal guidance in following out these higher

interests. Her well-stocked mind is a never-failing storehouse of resource for occupying, amusing, and instructing them, so that they need never fall into that deadly vacancy which causes most of the mischief, vice, and crime committed in the world. A child constantly provided with something wholesome and interesting to do, is with the greater difficulty tempted into coarse and foolish employments.

If the mother is prepared to conduct her child's education herself, as the college-trained mother would be, she is able to keep him at home, under her own instruction, until some leading traits of character are formed, and some mental fibre established. From this would come a great gain to the schools as well as to the children themselves.

Under present conditions, children enter the schools with too little maturity of mind and character to be dealt with successfully in masses, as the teacher must deal with them. The mother, in the narrow circle of her little home-school, knows every child with the most intimate knowledge, and feels for it that tender interest in its progress and welfare that the teacher, with the best will in the world, cannot feel for all her numerous flock alike. She can give, as the teacher cannot, that attention to individual needs and wants, that equal and spontaneous interest in each, that is so necessary in the teaching of the young child. Thus the child kept at home during its earlier years of learning secures a more perfect development, while the school, relieved of over-pres-

sure, can deal to greater advantage with the pupils it retains, and can deal to especially greater advantage with those who come to it later after this careful training at home. At a suitable period in the child's life there is a distinct and necessary educative influence to be gained for him by sending him out beyond the bounds of home, to come in contact to some extent with strangers, and to be taught by them; but this influence is as bad when exerted too soon, as it is good when it comes as the natural sequel to proper home preparation.

What a race brought up by well-disciplined mothers would be we can barely imagine; since motherhood has always been, and still is, so largely a matter of accident and instinct. We may see enough, however, to encourage

us in thinking that such a race would be an incalculable improvement on the present one. It would, we may guess, be strong and wholesome physically, strong and clean morally, strong and fine mentally; it would spontaneously and naturally take to the good influences in the world, and quietly ignore and reject the bad ones, and so make life not the fierce struggle it now is to advance even a pace or two beyond the manners and morals of the brute, but a harmonious and delightful growth into the more and more perfect man.

CHAPTER VIII.

THE COLLEGE–WOMAN AS A SOCIAL INFLUENCE.

THE nervous critic who objects to the collegiate training of women because, as he thinks, it materially lessens their chance of motherhood, and so their usefulness to the community, seems to forget that there are other avenues than this one through which women not only may, but are expected, to influence the social whole for its good. The mother's activity is not strictly confined to the circle of her home; she has, besides, a place in the community that she must fill according to its requirements. The single woman,

too, has laid upon her the burden of social duties, that are made particularly exacting and heavy because she is comparatively free from family cares.

This general service of the community as a whole is as important in its place perhaps as the mother's work; it is, possibly, as necessary that some should attend to the well-being and improvement of those already in the social group, as that some should bring into existence additional members for it. In this former task the single woman has her great and necessary function; since she may come to it with hands free to take hold wherever she is needed, in a way that the mother, busy, and rightly busy, at her own appointed work, cannot. If the college-woman does not, then, in every instance

marry, it should be a cause of rejoicing, not of alarm, to the community, which is likely, on this account, to get a direct and undivided service, much to its advantage.

If the training given in the college is useful for the work of the mother, it is no less useful as a preparation for work for society at large. Looking about at prevailing social conditions, we see on every side opportunity to use, and crying need for, the very gifts the college-woman has to bestow.

The general fault of our civilization is, that the people as a whole lack the discrimination and taste necessary to know the fine from the vulgar, the beautiful from the ugly, so that they may insist upon the one, and refuse to put up with the other. Much that is de-

basing and belittling in our public life is due to the ignorance of anything better. Much of our difficulty with the great political problems that confront us is due to the general lack of respect for the expert in intricate matters, such as finance and taxation, that call for wide research and a disinterested spirit, rather than for the suddenly reached and emotionally guided conclusions of the average unlettered citizen. The college-man may go directly into the political field if he wishes, and use his influence there to teach directly that sense for relative values that the college has already taught him; the college-woman, if she may not do that, has an opportunity to do something toward bettering the general state of things by helping to form a general opinion that

shall recognize these relative values, and refuse to permit the unlearned to carry on affairs that require learning, the coarse and vulgar to arrange matters that require taste and cultivation, or the mercenary and mean to conduct business that calls for the purest integrity and the strictest sense of honor.

It is our boast in this country that we have no "classes;" but by now certain broad contrasts are seen to exist between social groups that enable us to make certain rough distinctions on the basis of differences more or less superficial, more or less transitory and ill-defined. A distinctively large-town population has arisen, with its own special characteristics, and offering its own special problems; a small-town population is to be recognized with traits be-

longing peculiarly to itself; a sparsely settled country district affords yet another variety of the social group. Degree of wealth may also be taken as a basis for distinction of social groups. "The rich" and "the poor" are relative terms only, but they suggest certain broad differences that appear clearly in popular thought. For all these classes the college-woman has something to do; so that in whatever community her lot is cast, she need not feel that she is out of place, or that her preparation has been wasted.

In our great cities is to be found a class of persons possessing large wealth, but notoriously deficient in any rational idea of disposing of it. The foreign visitor records, as a first impression, the lack of distinction, of charm, of

variety, in our so-called "highest circles." He observes a frank and unblushing reduction of everything to the money standard. The most prominent man or woman in this realm, he notices, is the richest man or woman; the delight of social entertainment is measured by its expense; art, music, and literature are matters of money value, and nowhere does he see that free and spontaneous enjoyment that comes from the exercise of genuine intellect and taste.

The college-woman who mingles in that society has perhaps the hardest task of all, yet it is one worthy to be undertaken. She has first to combat the prejudice that is felt against the traditional "blue-stocking," untidy in dress, uncouth of manner, and heavy in conversation. She must be of the

world worldly in dress, appearance, and manner before she can get a hearing; she must employ the finest tact and the most delicate discrimination. Simply by making herself liked and received with pleasure in this materialistic society, she is accomplishing great good; since she is introducing there the idea that character may be a force as well as money, and that true gentlehood and courtesy may hold its own as well as the crass insolence that hardly masks itself under the veil of society manner.

It is a help to society, and especially to the feminine half of it, to be shown also that a woman's true life and real interests are not over at the close of the blossoming period; and, indeed, that the "blossoming period" itself is not over so quickly as where the mind has

nothing to feed on. The studious woman, with plans and interests of her own that do not depend upon the glow of youth for their savor, does not grow old in feeling when the period of natural physical effervescence is past. This youthfulness of feeling in turn reacts upon the physical organization, breathing into it continually a spirit of youth and life that is felt and recognized by everybody that comes within the scope of its influence. Such a woman shows to society that a pleasing type of womanhood may exist that is not dependent on flattery and good opinion for happiness, and that can be something to others because it is something in itself.

The college-woman has also a duty to perform in teaching society some rational and satisfactory means of en-

joyment. A truly rich and full social life is the crowning flower of civilization, and wealth is to be valued most highly for the opportunities it affords for this by the leisure it brings; but that leisure and that opportunity, so full of promise in their possibilities, are, under present conditions, how generally and shamefully squandered in toilsome nothings and expensive emptiness!

With her rich and varied interests, her broad view of the life of the world in its general currents, her elevation above the money standard, her ability to judge by means of her own taste and discernment between the fine and the vulgar, the college-woman would seem to be the natural educator of the neglected rich in the arts of true refinement and luxury. Perhaps as a result

of her teaching, the "variety-show" and the cheap "problem-play" would cease to be considered the satisfactory exposition of comedy and tragedy, while the "new journalism" and the literature of decadence would cease to flourish in a society that had learned some of the canons of taste that the college-graduate has been trained in.

Is it too remote a fancy to look upon the college-woman as the lineal descendant of the old-time lady of the *salon?* Conversation in general society to-day is stupid because there are so few of its members who have anything to talk about. The last-century Frenchwoman of the *grande monde*, without passing ostensibly through the regular discipline of direct collegiate training, had attained the essential results of that discipline,

by reason of her real interest in the things of the mind, and her industry, taste, and skill in pursuit of them.

The pure culture she devoted herself to, the fine taste she had by nature, the college tries to impart to its graduate; and the graduate in turn may be a centre of these influences for others.

The college-woman, isolated in the average group of the wealthy in our modern society, would perhaps have a hard time of it in trying to establish there a *salon* of the old-time character. She can, by herself, lead such a group only a little way on the road to better things, and must be contented for a time simply to be accepted there. Little by little, by a gradual infiltration of the educated class, and especially of an educated class of women, changes will

begin to take place that will show an advance to a higher level; but these changes will take time, patience, and, above all, tact for their accomplishment. The college-woman must introduce in the most gracious and apparently occasional way, the intellectual element that, once received and appreciated, will brighten and give zest to society; she must show her cultivation rather by air and atmosphere than by a forced obtrusion of profound topics on public attention; she must, above all, be herself, frank, natural, and unaffected, or she will fail to exert the influence that truth, sincerity, and wholeness of purpose always insure, and that is lost as soon as one begins to palter and pretend, and work one's plans out on a foreign and hence uncertain basis.

The rich in large places have learned to greater or less extent the outer forms and observances of a refined society. In certain smaller communities, however, the class of wealth and leisure has brought to a newly acquired position the manners, habits, and customs of the rude, untrained, and unorganized social condition from which they sprang. In such a society there is little mingling of young and old in relations of mutually helpful and stimulating intercourse, little observance of polite forms that suggest, even where they do not truthfully express, general courtesy, mutual deference, and innate refinement. The college-woman has usually learned something at the college of the graces and the proprieties, even if she were lacking in knowledge of them before, and so has

much to do in such a society, and in known instances has done much. She can help to organize a social life that is conducted, in its externals at least, with dignity and decorum, under those forms that follow laws of beauty, propriety, and fitness in social relation, that have been worked out through ages of human association. She can help to form a social opinion that disapproves of a separation of the old from the young in society, as leaving the former to a deplorable stagnation of interest and a general feeling of displacement from social activity; the latter to an unchecked play of primitive instincts that will lead to all sorts of difficulties and troubles.

There is a large and growing class in our cities and towns — people of

wealth perhaps, or of moderate means — who are filled with a desire for improvement and for a true intellectual life. From this class is formed the "woman's club," that new and flourishing institution of our day, which stands close to the college in the prevalence and scope of its influence. Here, too, is a good work for the college-graduate. Many of these clubs are made up of women who, deprived in the early period of life of our latter-day advantages, are unaccustomed to mental work, and uneducated in standards of attainment. They need leaders who know, and can tell them, what is worth doing and what is not; what they are capable of doing, and what they are not; what it means to learn and to study, and what it does not. Improvement in intellectual mat-

ters will scarcely come where persons without training, with mediocre capacity and undeveloped taste, meet only to exchange their own limited opinions, which, in the very endeavor for improvement, are not even simple and natural expressions of actual thought and experience, and so for this reason valuable, but are artificial and valueless attempts at the "literary" and the "scientific." The college-woman may teach the members of her club, what has been taught her, that an abstract from an encyclopædia is not an essay; that the first requisite for good writing or talking upon a subject is definite and distinct thought about it; and that if one really has something to say, the simplest and most unaffected way of saying it is the best.

Another feature of our time is the "ladies' class," which may become the means of grace or the reverse, according to its conductor. With the college-woman more frequent both as lecturer and auditor, the "ladies' class" will cease to be, as it so often is now, the centre of misinformation, of shallow treatment of deep themes, of dull rehearsal of dry and disconnected fact, and of dogmatic deliverance upon subjects where dogmatism should be known to be impossible. The college-woman may help to dispel the superstitious reverence for "the book" and "the teacher," which is so touching and so saddening to see in many women. The various crazes and fanaticisms that rage all over our country, the various prophets that gather following, do

so because of a lack in the general community of knowledge and taste to detect falsity, crudity, and extravagance, as the college-woman, from her training, should be especially fitted to do.

The college-woman who goes back to a quiet country home has had bestowed upon her much advice and much sympathy. It has long been thought that her place there was a hard one; that she had, by her college training, grown out of touch with the community, so that she could not, if she would, get close to it again. It is pleasant to reflect that while some such state of things did exist in the early days of the higher education for women, it has largely ceased to exist now; and the college-woman goes back gladly, and is received gladly, in a community that has

learned to know her, and to sympathize to some extent with her ideals.

The greater proportion of our college-graduates are country-bred, and their return through the last twenty years to their homes has undoubtedly had its effect upon the country community. There is scarcely a small village or scattered farming region that does not offer its opportunity for useful work to the college-woman. There are interests already springing into life to be encouraged, and new interests to form. The young people of the neighborhood eagerly welcome the reading-circle or the home-study club to bring into their lives something of the intellectual stimulus that is beginning to be so generally sought for. The college-graduate should not, of course, make the mistake of try-

ing to force at once upon such groups of young people a standard of judgment, taste, and acquirement that it has taken her four years of undivided attention and work in college-life to reach, to say nothing of the special preparatory discipline that made the college-life possible. She should enter into their lives and plans with a due regard for conditions of limitation, and a keen sympathy for aspiration, that will prevent her from assuming the airs of the "superior person," so irritating and unpleasant to those before whom they are flaunted.

The sad lack of the country district is of healthful and pleasantly varied interests. There is apt to be in such communities a survival of the old Puritan spirit that regards the ordinary amusements of frivolous youth as enticements

of Satan, and classes as his followers all partakers in them. What are the poor youngsters to do who are forbidden to dance, or to pass the time with a harmless game of cards in their own homes? If there is no strong intellectual influence prevalent, they will assemble unoccupied, in strictly youthful groups, where the proverbial result of idle hands, and minds too, will follow. Debarred from other exercise of their faculties, and from decorous pretexts for association with their kind, they are reduced to meeting for the bare purpose of gazing upon one another, and occupy their time in the parlor duo of empty conversation, or in the dangerous *solitude à deux* of the evening buggy-ride.

In such a community the college-woman has a worthy work before her.

Reading-clubs, debating-societies, and such occupations give young people opportunity for the social pleasures they long for so naturally, and fill up the time they spend together with wholesome interests, that keep the mind from dwelling on what is unwholesome and trivial. In such occupations the older members of the community may join, and it is only when old and young are brought together in the simple and natural relations of common interests and pursuits that a really healthy society is formed.

There need be no lack of resource in even the smallest place for interesting both old and young. The locality will afford ample illustrative material for many of the natural sciences and for most of the social sciences. The just-graduated biologist can find a rich treas-

ure for her own further studies, and for the wonder and delight of her whole neighborhood, in the old pond just back of the village; the newly fledged historian and political scientist can teach many a chapter of general history and social law out of the village records and traditions, and from village institutions, which lend color and interest to what would otherwise be a bare book knowledge, learned only to be forgotten.

There is, beneath the classes made up of those who have, even if they do not use it, opportunity to provide for their own higher wants and needs by reason of their ability to provide comfortably for their own material support, another class, which, if able to care for the body, can do little more than that, and needs help in caring for the higher

part of life. This is the class supposed to afford our "social problem," though it may be doubted whether the classes above them do not afford "social problems" quite as serious. In the work of caring for this under class, the college-woman takes a peculiar interest, a circumstance that shows how little the collegiate training has unsexed woman out of her instinct of care and protection of the weak. Charity has long been considered woman's especial work, which, like the work of the mother, needed only instinct and natural emotion to make it effective. The lesson is being taught now, however, that the elements of society are too delicate, too complex, and too dangerous in their possible activities, to be dealt with in this primitive way. To do good

and not harm we must know exactly what we are working with.

According to this new idea, the college-woman is the one of all others to take up this task. This fitness is partly due to her general training, which has tended to make her cautious, clear-sighted, distrustful of too hasty generalization, respectful of accuracy, observant of conditions. Contrary to the general notion, the college professor of to-day is the least of a theorist; the so-called "facts" of popular thought, when tried by his wider acquaintance with tested truth, are seen to be the "theory," while his so-called "theory" is found to be simply the consolidation and brief expression of thousands and thousands of proved and ascertained facts. His pupil, then, goes out from his instruc-

tion with consideration of difficulties, dangers, and uncertainties, that will make her work solid and valuable when done.

The special fitness of the college-woman for this work is also partly due to the special direction the modern college is taking in its instruction. The distinctively social sciences, conducted on an observational basis, and thus freed from the reproach of unreality that would be cast upon them by exclusive devotion to the abstract, are taught more and more in our colleges, and are studied by a larger and larger proportion in each college-group. Modern methods of history, of economics, of sociology, tend to the appreciation of the human being as a most complex subject of study, demanding the greatest

caution, keenness of observation, and fineness of discrimination in the pursuit.

So, in her work for the less fortunate classes, the college-graduate will not be found blindly administering social nostrums of any kind, for she knows too much of the intricacies of things to hope for sudden and miraculous healing of all social disorders; nor will she be found trusting far to any machinery of social reform, however skilfully constructed, since she recognizes in individual personality the power that gives effectiveness to all machinery, and that can act by itself, without this mechanical aid, in moulding and guiding the character of others.

The tolerance she has learned at college helps her, too, in this work. The destruction there of certain artificial dis-

tinctions, and the establishment of certain broadly human standards, make her ready to meet those whom she is to deal with, not with the palpable effort to throw aside social constraint shown by those who, however willing to help others, yet feel themselves different in kind from others, — an effort so easily seen and felt that it spoils the effect of all their work, — but naturally, simply, and easily, on the ground of our common humanity, with a true human kindness that does not need to throw down barriers, because it is not enclosed by any.

In all classes of society, whether upper or under, closely grouped or widely scattered, the lesson to be taught by the college-woman seems to be that learned by her in the college, — how

to live the best life. The task of the college-woman everywhere seems to be to indicate the true values of life; in the words of one who was pointing out the special work of the college-woman in the college-settlement, to "suggest an inward wealth apart from outward possessions."

It is pleasant to know that in all this work for the community, of whatever kind, the worker gets fully as much good as she gives. It is not a one-sided matter; in fact, the worker often feels that if it is one-sided, the balance of benefit received lies with her. The world of men and things that she comes in contact with she recognizes as the living, breathing, growing reality, of which all the text-books, all the works of literature and of art, are but the faint

and inadequate representations. She will have a sense of keener enjoyment in her theoretic knowledge by coming close to the concrete basis of it; she will have for the concrete much more interest and appreciation, stored as her mind is with the views of thinking man from past ages down, in regard to its different phases. She makes the joyful discovery, too, that the days of learning are not over when the college doors close behind her, but that all life is a progress in that ever-delightful path.

CHAPTER IX.

COLLEGE TRAINING FOR THE WAGE-EARNER.

A LARGE proportion of the graduates from our women's colleges find themselves obliged to enter some paid occupation after finishing the college-course; and they have, in many cases, obtained the privileges of that course only on the ground that it would help them later in such paid occupation. They must, then, consider closely just what the college can do for them, not merely as a means of personal improvement and general social benefit, but in the pressing and practical business of earning a living.

It may seem somewhat discouraging to say, as we have to if we look fairly at conditions, directly and ostensibly it can do little or nothing. And yet this is the plain truth that has to be told.

In the long history of the college, we find that two purposes have always been contending for mastery there, — the purpose of culture, or the building up of intellect and taste for its own sake, and the purpose of utility, or the acquirement of knowledge and skill for the use it may be put to in doing something else. No college has ever, probably, been quite without the influence of either of these; but at one period the one has had more weight than the other, and at another period the weight has gone to the other side.

The growth on the whole has been toward the preponderance of the culture ideal, partly owing to the revival of Greek thought, with its scorn of the trader, partly owing to the psychological fact that men are exceedingly unwilling to drop anything they have once taken up, so that utility-studies of a past age, the utility of which has gone by, are kept as culture-studies by a later generation.

The college of to-day is distinctly a culture-institution. The effort made some twenty or twenty-five years ago to introduce utility under the garb of science has had the curious result of transforming science into another branch of culture. The scientist in the college is as fully absorbed in the beauty, the order, the intellectual plan, of his work,

and the joy of mastery for its own sake, as the humanist is, and, in general, disregards every-day utility quite as completely.

To get direct and special preparation for any line of paid work, the student must go to some technical school. As the college can turn out its graduate ready to give to others, to some extent, what he has received there, teaching may be regarded as a partial exception to the above rule. A large proportion of our college-graduates, and an especially large proportion of our women-graduates from colleges, who take up paid occupations at all, become teachers without further preparation. The college is not, however, strictly speaking, a technical school, even for teachers. The pupil may learn there what to teach,

but how to teach is an art in itself, and is coming to be more and more regarded as such, so that it is thought to need its own appropriate technical training.

If we next inquire in what occupations college training is directly operative in securing larger money-returns after the special technical training is added to it, we meet with the answer, practically none where we can trace directly a measurable and tangible advantage arising from it. The teacher to-day, it is true, stands a better chance with a college degree than without it; but in this line the competition is so severe that the holding of a degree does not so much mean the securing of a higher salary, as it does the chance of securing a place at all. The level of requirement seems to have mounted

somewhat above the level of opportunity and remuneration. The worker who wants to teach must be much better prepared for her work than ever before, but her pay is not increased in proportion to the improvement in her preparation. In law, in the ministry, and as a physician, the worker may achieve an ample success without college training; and observation of the field of journalism seems to show that accuracy, scholarship, and cultivated taste, such as are acquired in the college, are rather hindrances than otherwise to a paying journalistic career. The successful librarian does not need to be a college-graduate, nor is it found that in mercantile employments a college training is directly necessary. The shrewd business mind does not need a

collegiate education to enable it to turn money over to advantage, and it is often questioned whether such education is not something of a drawback to success in this line.

If the college, then, does not fit the paid worker directly for any special pursuit, how is she to justify herself in spending time and money on a training that she can only afford because it is going to be of some practical benefit to her?

The training given by the college *is* of practical benefit to its pupil; though that benefit cannot be marked out with a foot-rule, or counted up in dollars and cents. It has its practical use for her in general by making a more complete person of her. The richness of resource, the discipline of temperament,

the breadth and tolerance that make the college-graduate an efficient mother and a valuable social influence, are just as useful in the paid occupations. The college-trained teacher may not find the opportunity three times in her teaching experience of teaching directly those higher matters that she learned in the college, but everything that she does teach will be taught from a higher level and in a broader spirit. She stands where she can see into higher regions, and bring from them inspiration down below. She has in herself a general uplift of spirit gained from her wide and familiar acquaintance with the best in the world of thought, that will communicate itself to her pupils even when she is teaching them spelling and the multiplication table. The qualities that

bring success to the lawyer or doctor are not always those strictly connected with the technical part of her work. Insight, tact, general knowledge enough to give a sense of proportion, are a part of the professional woman's outfit that will prove of great value to her in one way and another, and that the college helps her to gain. The college-bred journalist, too, need not wholly despair; she has a broader foundation to build on than has her uneducated fellow-worker, and may find what she fails to earn in money value amply made up to her by the increased satisfaction she can take in her work, which, from her training, stands the chance of being better in itself, of being better placed when it appears before the world, and of being held in higher regard and respect by the

best part of the reading public than the work of the average untrained or half-trained newspaper writer. The training given by the college seems to be quite thrown away in business life, yet even here there is a possible use for it. While the college does not and cannot teach the art of money-making, it does and can teach something of the general uniformities that prevail in the economic and social world, and so can, to some extent, preserve its pupil from the vital error of thinking that laws of nature may be violated with profit even to one's self, at the call of some pressing personal interest.

There is much, too, of the method and habit of thought learned in the college that will be of benefit to the paid worker. While the college has

not trained her in the details of any especial activity, it has trained her in certain general principles common to all activity; and these, learned in one occupation, may be conveniently and easily applied to another. The college-student has been obliged to administer her affairs in order; task follows task, and requirement follows requirement, so that she must make for herself some plan of arrangement, or be overwhelmed by her work. She has learned to apply herself to her business with systematic industry, and to control her attention and her thoughts when she has a piece of work to do until that piece of work is done. In her intercourse with professors and fellow-students, and as a result of their calls upon her for recitation, examination, society work, de-

bates, and the like, she has acquired a certain alertness of mind that makes her ready to produce what she knows, and to find in it all possible suggestions and connections with the thoughts and plans of others. She has learned to discriminate between the more and the less important; she has learned what it is to be accurate, and has trained herself in patience to reach this ideal. All this is useful training for practical life. The ability to take up a complicated matter right end first, to attend to each detail of it in proper order, and to stick at it until it is done, and done well, is as useful and helpful in the trades and professions as it is in solving the problems of the Calculus, or in interpreting a Greek text.

Even though she recognizes the fact,

however, that the college training will be of real value to her in remunerative work, the woman-graduate will probably have an uncomfortable moment or two when she first steps foot out from the cloistered quiet of the college into the whirring confusion of the world. In the college everything was arranged in definite order; each person had an assigned place in a definitely graded system. The Freshman becomes a Sophomore, then a Junior and a Senior, each with prescribed duties, privileges, and obligations. From the degree of A.B. she may "proceed to the degree of" A.M. by regular stages, or to the degree of Ph.D.

In the world no such orderly procession of events, no such definite placing of persons, is apparent; what the new

graduate sees there is a seemingly planless struggle to get ahead in matters unworthy of attention from a trained and scholarly mind. The world's activities appear a confused jumble, now starting up out of nothing, and now ending suddenly in nothing, systematically related to nothing fixed and constant nor to each other. The general public, which is also the general paymaster, wants one thing to-day and another to-morrow; and most of the things it wants, seem to be the material goods of life or else the vulgar and trivial sorts of intellectual wares. She finds, to her discouragement, that the degree she has worked so long and so hard for, and has perhaps taken with such high distinction, is not an immediate "open sesame" to the world's

treasure-house, and that there is no open market for essays on "The Halogen Elements in Carbon Compounds" or "The Imperfect Indicative in Plautus and Terence." In all this uncertain region she has ventured out into, the graduate sees no place for the power of abstract and systematic thought, the feeling for the ideal and the universal, that she has learned to train and to cherish in the college; and she begins to feel that she is decidedly unfitted for life outside that pleasant enclosure.

The graduate must, however, keep up good courage. Closer acquaintance will show some order in this apparent chaos; and, little by little, glimpses of opportunity that will lead to wider vistas will open up to her. Much of her future success will depend upon the attitude

of mind she assumes at this transition period.

She must, in the first place, admit and act upon the fact that the particular order and gradation of qualities and persons observed in the college does not hold good in the outside world; she cannot expect to be known and valued in the community in general as she was known and valued in the college, because she was the first scholar in her class, or the medallist of the year. The graduate has, in fact, to make a new place for herself in the community, in doing which, all the good things she has gained at college will help; but these she must break up and use as raw material, so to speak, — she will probably not be able to use them in just their original form.

In making the new place, the graduate must drop her preconceived notions as to what that place is to be. She should not set a fixed limit of occupation for herself, below which she feels that everything is unworthy of her. She must be content to snatch a foothold anywhere on the rapidly whirling coach of the world's affairs, until she can, by ingenuity and activity, climb, somehow or other, to the box-seat and drive. However competent she may be for that place from the start, she must remember that her fellow-passengers do not at first know it; and she must get aboard with them somehow in order to convince them.

The college-woman may take up almost any occupation without fear that she will be degraded below her own

proper standard by so doing. It is not the occupation itself, but the person employed in it, that makes it seem low or high. In the days when domestic service was performed by members of the family or by a neighbor's assistance, when the well-educated, self-respecting daughters of the quiet country community went into factories to earn a living, there was no thought or talk of the social disabilities of the "servant-girl" and the "factory-hand." All that is needed to make a place respected is that the holder shall be respectable; and it might be a good thing if some of our college-graduates should turn their attention to the regeneration of society by the practical teaching of this truth.

The college-woman will find ample

opportunity to make her qualities felt wherever she goes; and not only this, she will find avenues of pleasurable activity and usefulness where she would little suspect them. When one sees an occupation only from the outside, one misses all the interesting detail of the work, all the pleasant possibilities of intercourse with others that may mean so much when one looks from the inside. There is a peculiar pleasure in mastering the routine and understanding the hidden workings of almost any occupation. There is always an opportunity, not only to learn the ins and outs of the occupation as it stands, — and learning is always a pleasure, — but to exercise powers of invention and organization in improving and perfecting the occupation. Every pursuit, too,

offers its own particular opportunity for personal service to others, a chance, that if taken, brings perpetual delight and interest.

Although the worker may feel, however, that there is good to be got out of any occupation, she may recognize that not all occupations are alike in their opportunities; and she has a right to personal preference in choosing among them. It is not necessary that she should remain fixed all her life in the spot she has dropped into at first. While she must show a due humility and willingness to take hold anywhere at the beginning, she should keep her eyes always open for chances of wider usefulness and more congenial activity. If she does this, and is not afraid to move about to test her own value, and

to assert it where it seems necessary, to take some risks, and to assume some responsibilities, she will, little by little, find her true place in the world.

In selecting a permanent occupation, the graduate will do well to show some originality of thought. She should not be prevented from a trial of any plans she may make for herself by well-meaning friends who cannot see possibilities in anything outside the beaten track of customary occupation. The worker is apt to do better outside the beaten track than in it. Looking over the field of the paid activities to-day, one finds that a large proportion of them are not the simple outcome of the fundamental and changeless needs of mankind, and thought of because hunger and thirst, cold and heat, make them

inevitable necessities, but are the outright invention of alert-minded persons who have had something of their own to offer, and have created a need by supplying it. The worker who thinks of a new work to do, is usually led to it by some natural taste and inclination of her own, which is of itself a warrant that the work will be especially well done, and hence worth paying for. There is, too, a better chance for reward in the new occupation by reason of the working of competition. The mechanically minded person can see only one or two definite pursuits to engage in, with definitely fixed salaries, better or worse. As most people permit themselves to look at life only in this mechanical way, a great rush is made for these well-known occupations, which keeps the

money-reward to be gained from them at a low level. Each one, then, who enters a new occupation is not only benefiting herself by entering a field where there is less competition, but is also helping her fellow-workers by doing just so much to relieve the pressure in the older occupations.

The community, too, is benefited by such a course. We have about abandoned the idea held by certain philosophic sects, and certain schools of religion, and by them introduced into wide currency in thought if not in practice, that the highest form of life is reached by the reduction of human wants to the lowest level. Life in the physical organism consists in a constant interchange of waste and repair, of need and satisfaction; and the more

vigorous is this interchange, the more complete is the life. In the social organism the same law holds; the succession of want and gratification there is no less truly life than the process of waste and repair in the body.

The completest life of the social organism, which we call "civilization," like the completest life in the physical organism, is attained when wants and satisfactions are so related in a mutually supporting scheme that they lead to ever-deepening sources of power and ever-widening possibilities of happiness. The community with the most varied activities, and the richest resources of supply, provided that they are harmoniously related, and afford a foundation for an indefinite succession of other activities and resources, has the fullest

life; and that member in it who develops a new social want, and at the same time provides the means for its gratification, is in so far helping it to attain this ideal completeness.

The college-graduate has no reason for discouragement over her chances for making her own way. Success in any line of life depends on personal character and power; these the college tends to train and to develop, and these will make themselves inevitably felt wherever they are found. Personal character will make a low occupation high, a trivial one important, by its use of them; it will make a new occupation suited to its needs if it does not find one already made; it will discover anywhere an opportunity for helping and influencing others; it will, in short, in the exact

degree of its own worthiness, despite all the hindrances and difficulties that may be opposed to it, finally and surely rise to its proper level, and receive its fitting and adequate reward in the appreciation and approval of the community.